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# Together

FOR METHODIST FAMILIES / APRIL 1967

COURTESY CONTEMPORARY CHRISTIAN ART, INC.



"THE TEACHING CHRIST" BY BRENDA BETTINSON





*Turpin treats a Vietnamese mountain villager. Here, he's called Bac-Si-Hakkar—"doctor who remembers us."*

## PROJECT CONCERN

*In Viet Nam and Hong Kong, a daring young doctor escalates a war on suffering.  
His credo, from John Donne: 'Any man's death diminishes me because I am involved in mankind.'*

**J**IM TURPIN, like the late Tom Dooley to whom he often is compared, is a missionary doctor with "promises to keep, and miles to go before I sleep."

Tall and muscular at 38, he is the founder and driving force of Project Concern, Inc., an independent, international people-to-people effort which annually provides medical care for 200,000 in wartorn Viet Nam and refugee-clogged Hong Kong.

As a boy, James Wesley Turpin made the mountain rounds with his physician-grandfather near Ashland,

Ky. Today, his own healing skills are bringing health and hope to mountain people in South Viet Nam. Project Concern has the sanction of the U.S. government, but its funds, drugs, and volunteers come from individuals, civic groups, and local churches.

Dr. Turpin studied medicine at Emory University (where he also was ordained as a Methodist minister) and built a promising practice in Coronado, Calif. But happiness for him was not suburban affluence, or even a respected role in community and church life. The idea for Project Concern took shape as he gave more and more time to a struggling clinic-school in nearby Tijuana, Mexico.

Aided by friends, he raised \$10,000 and in 1962 moved his wife and four children to Hong Kong to set up a clinic amid opium dens, prostitution, and stark poverty. Today, there are two other medical centers plus a pair of "floating clinics."

In 1964, Project Concern started its DaMpao hospital north of Saigon for civilian Vietnamese and Mon-



*The Project's 42-bed hospital at DaMpao, a former "Green Beret" camp northeast of Saigon, is protected by native militia and a bamboo spike fence.*





*Without a spoonful of sugar, the medicine goes down at the coaxing of medical assistants. Project Concern trains dozens in first aid, basic drug use, and public health.*



*Neglected children crowd around Dr. Turpin in Kowloon, where 50,000 Chinese live in filth and disease and the Hong Kong tourist dares not venture.*



*Floating clinic in Hong Kong typhoon shelter serves thousands of "boat people." Many never set foot on dry land.*

tagnard tribespeople. Dr. Turpin and his international staff of 110 heal the sick and feed the starving—with no questions asked. They doubtless have treated Viet Cong and sympathizers, but their war is with disease and despair.

Project Concern sends mobile medical teams to 25 surrounding villages, and trains young Vietnamese in rudimentary medicine, nutrition, and sanitation. Dr. Turpin believes the only way to win peace is to work

and live among forgotten peoples, asking nothing, giving all. He speaks convincingly in a new book, *Vietnam Doctor* (McGraw-Hill, \$5.95).

Jim Turpin is expanding the medical mission in Viet Nam and hopes to serve other needy lands. He also looks to the day when his wife Mollie will complete her medical studies and join him in the field. Project Concern's work suggests that a bleeding world needs a great many Dr. Turpins. —WILLMON L. WHITE





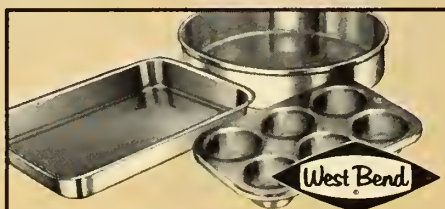
# A-Ha!

## A Sticky Roll that doesn't stick!

From Red Star Yeast's "Back Fence" Recipe Exchange: *deliciously* sticky rolls! Light texture, due to Red Star Yeast: the dependable one! And they won't stick to the muffin pans, due to West Bend Teflon\*. It's *double* coated.

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\*Du Pont's trademark for its TFE non-stick finish.



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### "Back Fence" Butterscotches

2 pkgs. Red Star	½ tsp. salt
Active Dry Yeast	3 tbsp. soft shortening
1 cup warmed apple juice (110°-115°)	1 cup light brown sugar
2 eggs, room temperature	½ cup butter
3½ to 4 cups all-purpose flour	2 tbsp. corn syrup
3 tbsp. sugar	2 tbsp. water
	½ cup finely chopped raisins

Dissolve yeast in juice. Add eggs, half the flour, sugar, and salt; beat until smooth. Stir in shortening with more flour to form a soft dough. Knead. Place in greased bowl. Cover. Let rise in warm place 40 to 60 min. or until doubled. Warm over low heat just until sugar dissolves: the brown sugar, butter, syrup, and water. Place in 24 West Bend Teflon cups. Cut dough into 24 pieces. Shape into balls, tucking ½ tsp. of finely chopped raisins into each. Flatten and place in cups. Cover. Let rise 30 to 40 min. or until doubled. Bake 15 to 20 min. in preheated quick moderate oven (375°). Place a tray over the rolls; turn upside-down 5 to 10 min. Lift off West Bend muffin pans. Makes 2 doz. rolls, and easy pan washing!

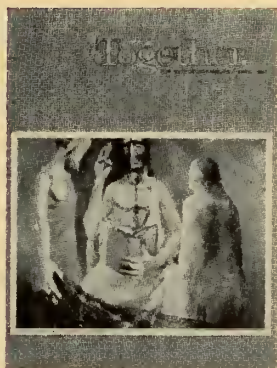


Is thy heart right, as my heart is  
with thine? Dost thou love and serve  
God? It is enough, I give thee  
the right hand of fellowship.

—John Wesley (1703-1791)

# Together®

For Methodist Families / April 1967



**After-Hour Jottings . . .** By now, in some parts of the land, new leaves will be throwing their first wavering shadows on green grass. But as we write, mountains of snow—the highest ever—hide our editorial offices. We greeted the first flakes of the so-called “superstorm” with enthusiasm; the first foot of white with subdued exhilaration; and the third foot with utter exhaustion.

When the great storms struck—one, two, three over 11 days—something began to happen. People changed. You helped your neighbor. You pushed cars and borrowed milk. You picked up a stranded hitchhiker (something you had not dared do in years, and something he had not had to do since his college days). You were solicitous of the elderly couple, three doors down the street, and you helped another neighbor dig a path to his door. Then a woman from up the

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### TOGETHER—the Midmonth Magazine for Methodist Families

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## JOTTINGS/ (Continued from page 3)

block came down your path with a large bowl of steaming vegetable soup.

It was that way with the pioneers, and it was that way once again—briefly. It was throwing out a helping hand to another human in distress—just as author **Fred Wells** describes in his article *Life Line* on pages 22-24. But the program of help in Australia is more than a foul weather project . . . as you will discover . . .

**Trends** in religious art continue away from what we knew as children (and may still cherish), but your chance for comparison, approval, or disapproval, begins at **this month's cover** and continues in the center color section.

Our cover artist, **Brenda Bettinson**, was born in England in 1929. She was educated in London and in Paris, and held her first one-man (or should we say her first one-young woman?) show in London in 1949. Now a United States citizen, she is professor of fine arts at Pace College, New York. Incidentally, the painting featured on this month's cover received the gold-medal award at the 1966 Religious Art show sponsored by the National Arts Club.

Not so long ago, **TOGETHER** gave considerable attention to the religious dedication of a group of well-known American athletes. You'll see some of what this remarkable group accomplished in Daytona Beach, Fla., last Easter through the eyes of **Dr. David Stewart** who wrote *Fraud!!!* on page 32.



Dr. Stewart

Shortly after receiving Dr. Stewart's manuscript, we asked him to tell us a little about himself. Anything, we asked, about hobbies, or special interest, or adventures?

In the space left for his answer, the author scrawled this comment:

"Sorry. At this point I block. There

must have been something . . ."

Something, indeed, we found out through other sources: service as a medical missionary in Africa where he and his associates lived on a bare hilltop, in tents and a makeshift grass-roofed building, to begin a pioneer medical work. The crude hospital grew until there are 80 beds today. Dr. Stewart returned to the States, but recently went back to Africa for two months to relieve another doctor. While there he began translating a medical book into the native dialect (the book will be used by African nurses who must work alone because of the shortage of doctors).

Other than that (and there is a great deal more), Dr. Stewart is the father of three sons and a daughter; likes water skiing, photography, and auto mechanics; is a member of St. Paul Methodist Church, Louisville, Ky.; and at 43 is specializing in psychiatry.

Whatever your views on the gun question, you must agree that **Gary L. Anderson**, author of *Another Side to the Gun Question*, does know a great deal about his subject. He has been an Olympic champion, and several times world champion, in rifle shooting.

Active in the fight against what he describes as "overrestrictive" firearms legislation, he writes: "Only recently I have decided that my career will be with the church, and now I am . . . studying for the Christian ministry. Because of my experience with firearms, I feel that I have had a chance to develop Christian answers to this problem . . ."

And, by the way, in case you and your church group decide to go to Washington for that *Briefing at the Top* described on pages 27-29, you will find plenty of Methodists on the Hill. At last count, there were 24 Methodist senators and 69 Methodist representatives. The Methodist senators, according to our latest list, outnumber all other denominations. Methodist representatives run third behind Roman Catholics (96) and Presbyterians (71) . . . Regardless of where your senator or representative seats himself on Sunday, he's in office to represent you.

We mentioned a few paragraphs ago that weather's one-two-three punch left many of us marooned, stranded, or simply snowbound. Since all three happened to us, it meant a few days at home with nothing much to do except glower at the steadily falling snow. To relieve the monotony of television and radio, we went to the bookcase to leaf through some of the books we have clung to for so many years. In so doing we ran across two of our all-time favorites (perhaps we should say former favorites): an ancient volume containing the beloved *Snow-bound* by John Greenleaf Whittier, and Corydon Bell's more recent, extremely well-researched book *The Wonder of Snow*.

Rest assured, we laid them aside—not unlovingly, but without interest—for yet another day. A day in August, perhaps, when the hot winds blow but the full-grown leaves are too weary to cast wavering shadows on the grass.

—Your Editors

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# She Needs Your Love

Little Su Lin in Formosa is hungry but her mother won't be home to feed her until after dark. And then supper will be only a handful of rice, a cup of tea, and maybe a bit of fish.

Since Su Lin's father is dead her mother works fourteen hours a day in Taipei's crowded industrial center—trying to earn enough to keep Su Lin and her five brothers and sisters alive.

Su Lin has never had a dress that wasn't torn, or a bright ribbon in her hair, or a birthday party, or a doll. She can't go to school because there is no money for proper clothes, shoes, books or lunches.

And her future? Well, she may learn to beg and search garbage heaps for edible scraps of food. When she gets hungry enough she will learn to steal.

Yet, for only \$10 a month, Su Lin—and children like her—can be helped. Your love can give her nourishing food, school books—and maybe even that bright ribbon for her hair.

In return you will receive a deep satisfaction, plus the child's picture, personal history, and the opportunity to exchange letters . . . and love. The child will know who you are and will answer your letters.

(If you want to send a special gift, a pair of shoes, a warm jacket, a fuzzy bear—you can send your check to our office, and the *entire amount* will be forwarded, along with your instructions.)

You can join thousands of other Americans who find this to be the beginning of a warm personal friendship with a deserving child.

And your help is desperately needed. Requests continue to come from Seoul, Korea, 15 babies abandoned *every day* . . . Vietnam, more war orphans . . . Calcutta, children living in the streets . . . Jordan . . . Brazil . . . Formosa.

Won't you help? Today?

**Sponsors are urgently needed this month for children in Korea, Formosa, India, Brazil, Japan and Hong Kong. (Or let us select a child for you from our emergency list.)**



CCF worker Glen Graber found five-year-old Su Lin waiting for her mother in an alley.

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# The Church in Action

*Leaders move cautiously on union preparations while . . .*

## Waiting for the Votes to Come In

METHODIST and Evangelical United Brethren Church leaders walk an egg-strewn path this spring, waiting the outcome of annual-conference voting on the two churches' proposed union.

On the one hand, denominational officials would like to start preparing for the expected Uniting Conference of April, 1968, when The United Methodist Church would be formed in Dallas, Texas. They also would like to begin planning for unification of corresponding Methodist and EUB administrative agencies after union.

On the other hand, however, there will be no Uniting Conference a year from now and no agencies ever will be unified unless two-thirds majorities of the EUB and Methodist annual-conference members vote for the proposed union. Their votes are being cast in the various annual-conference sessions of 1967, most of them during the months of May and June. Denominational leaders fear the possibility of alienating some *yes* votes if it should seem that preparations for union are speeding ahead before the annual-conference votes are counted.

Last November in Chicago, when Methodist and EUB General Conferences voted for union, supporters of the idea heaved a sigh and predicted that annual-conference members also would vote affirmatively. They are still saying that and most observers think they are right, but as preballoting tension builds again, the outcome seems a bit iffy. Certainly an affirmative result cannot be taken for granted. Not until the end of June, when most of the larger U.S. conferences will have voted, can a clear idea of the outcome be expected.

**Pressures for Action:** As they wait for the votes to be tallied, church leaders recognize that some preparations must be made even before union is a certainty. For one thing, space must be reserved in Dallas for the two General Conferences to meet next April—first separately, then together in the Uniting Conference. That means not just space for two large groups but also small rooms for 14 or more Legislative Committees which will spend many hours studying the proposed United Methodist *Discipline* before it is finally adopted.

Also up in the air are matters of scheduling programs and special events, handling reports and petitions, publishing and distributing much printed material—all details which take time.

Concerning the Plan of Union itself, its first three parts were frozen by the General Conferences in Chicago. Its Part I (Constitution) and Enabling Legislation are the documents now being voted on in the annual conferences. Parts II and III, the paired EUB and Methodist statements of doctrinal and social principles, are not included in the voting package except by implication. Part IV (the proposed *Discipline*) was adopted "in principle" in Chicago but includes some matters still to be ironed out. And because of a surprise proposal made in January by top administrators of the denominational machinery, it might even be revised in some detail. These Methodist and EUB agency executives have a joint committee studying that possibility.

Other pressures for early planning come from the executives who have been involved in recent reorganiza-

tions of their own (the Methodist Board of Missions, for example). They say that for Methodist and EUB administrative units to be "unified and start functioning immediately" after union, as the Plan of Union says they should, it is only realistic to start preparing now—and now is none too soon. Besides all the complications of unifying offices, they point out, the planning also must include concern for the individual problems of staff members, some of whom will have to move to new cities.

**July Plans Made:** Faced with such a multihorned dilemma, the Methodist-EUB Joint Commissions on Union spent a winter meeting in Chicago talking about the problems, fretting about the risks of doing neither too much too soon nor too little too late, and deciding what to do at their next meeting in July when the union question surely will be answered.

As an intermediate step aimed at helping to answer questions on the proposed union, the commissioners put finishing editorial touches on a pamphlet which is being distributed to all annual-conference members. Already published in booklet form are the Constitution and Enabling Legislation, a historical summary, and the statements of doctrinal and social principles.

Subject to ratification by the Uniting Conference, the commissions also approved names to be used by branches of the new church in central Europe and northwest Canada. In Germany and Switzerland the church's name will be *Die Evangelische Methodistische Kirche*; in Canada it will be The Evangelical Church—

Northwest Canada Conference, in Affiliation with The United Methodist Church.

To handle various tasks before April, 1968, the Joint Commissions agreed on creation of 14 subcommittees, but these generally will not have members named or begin work until July. They are of three kinds:

- Committees to revise portions of Part IV, including harmonizing changes proposed by one or both of the General Conferences. One complete section is to be rewritten by a Joint Commission on the Ministry which already has agreed on four major recommendations and has named two Methodists and one EUB to draft this legislation. Also to be studied and/or revised are sections dealing with the local church, lay activities, and overseas relief.

- Committees to develop guidelines for unifying boards and agencies, annual conferences, and local churches. At the general church level, all structures are to be unified as quickly as possible. Annual conferences will have up to 12 years in which to work out mergers, while local churches will decide whether and when they wish to unite.

- Committees to expedite union. These would deal with such matters as setting a fiscal year and budget, planning the quadrennial program, and considering proposals for restructuring the church.

Creation of this last committee was in direct response to the unexpected action of administrative chieftains a few days before the Joint Commissions met. In joint session, the Methodist Council of Secretaries and the EUB Council of Executives adopted a resolution which said in part, "... we believe that there is need for redesigning the structure of the new United Methodist Church and that 1968 would be the best time for such action."

The administrators named a six-man committee of their own "to develop a preliminary study on the mission and structure of the church," and they offered its consultative services to the Joint Commissions.

The idea that the proposed United Methodist machinery needs revamping even before it starts clanking is not new. Individuals and groups seeking "renewal" called for structural reorganization before the Plan of Union was written. But coming from the persons most directly involved with administration, this new proposal carries unusual weight.

According to present provisions of the Plan of Union, the united church will have one more general agency than The Methodist Church now has. Charles C. Parlin, secretary of the Methodist union planners, said he is

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hopeful that a way can be found to avoid this increase. He suggested Methodist willingness to go even further when he said he hoped the total number of general church agencies recommended to the Uniting Conference would be between the EUBs' present total of about 10 and the Methodists' 20.

Bishop Reuben H. Mueller, chairman of the EUB commission, said he also would approve structural changes—if they would make a difference in function.

Just how much restructuring actually can be done through revision of Part IV remains to be seen. The calendar shows only nine months between the next meeting of the Joint Commissions of July 17 and 18 and the April 21 opening of the 1968 General Conferences. But in fact, any revision of the *Discipline* draft would have only six or seven months for completion, since plans are to send it to General Conference delegates about 60 days before the Dallas meeting.

**A Headquarters in Dayton:** Whatever structural plan ultimately is presented in Dallas, the Joint Commissions declared firmly that at least one general United Methodist agency should be located in Dayton, Ohio, the present center of EUB administration. They have two Dayton office buildings—a general headquarters built in 1960 at 601 West Riverview Avenue, and the Board of Publication building, new in 1965, at 140 South Perry Street, adjacent to its Otterbein Press plant. (The joint Commissions' resolution referred specifically to use of "office facilities" and made no mention of either the Otterbein Press or the EUBs' other printing plant, the Evangelical Press, in Harrisburg, Pa.)

**The Voting Outlook:** Although they remain optimistic about the outcome of annual-conference balloting, leaders hesitate to predict how close the vote will be. For the Methodists, whose General Conference delegates voted 95 percent for union, it hardly seems possible that the *yes* total could be below the required two-thirds majority in the annual conferences. But something less than another 95 percent showing would not be surprising.

Opposition remains strong in some EUB conferences—notably Montana, Pacific Northwest, Northwest Canada, Erie, Virginia, West Virginia, and Tennessee. General Conference delegates from these areas cast a large share of the *no* votes in Chicago. In most of them, however, minority votes for union are expected to offset some negative ballots in other conferences where majorities favor the plan. In Chicago, the EUB vote was

79 percent for union; in the annual conferences, one EUB leader speculated, it may be about 72 percent—with 66.67 percent needed for passage.

**Moving Ahead:** Whatever cautions the Joint Commissions feel required to observe until July, it is clear some Methodists and EUBs at lower levels are going ahead on the assumption that union will take place in 1968. One Midwestern bishop reported that eight conferences in his region already have active committees preparing for mergers immediately after the Jurisdictional meetings of 1968, not wait-

ing for any part of the permissive 12-year "honeymoon" to elapse.

Dr. Paul A. Washburn, executive secretary of the EUB commission, said that out of all 3,000 EUB pastoral charges, 300 will be yoked or united with Methodist congregations by the time 1967 annual-conference sessions have ended.

Meanwhile, from overseas and Florida came reports of votes already cast. Methodists of Argentina and Chile lined up almost unanimously—156 to 2—in favor of union. The EUB Florida Conference voted 26 to 2 for union. Straws in the wind? Perhaps not. But then every vote counts. □

## MISSION BOARD URGES CANDOR ON VIET NAM

Grappling with a number of world problems, the Methodist Board of Missions has adopted a resolution urging "more candor" by U.S. government policy-makers in order to secure more enlightened public opinion on the Viet Nam conflict.

Meeting in Louisville, Ky., the 144-member body urged the United States to give serious consideration to a halt of bombing in North Viet Nam, and deplored civilian casualties resulting from bombing raids.

The resolution further recommended support of United Nations efforts for a cease-fire, and "readiness to agree to a phased withdrawal of all (U.S.) troops . . . if and when they can be replaced by adequate international peace-keeping forces."

In other action, the mission board adopted statements which:

- Supported the mandatory economic sanctions voted by the United Nations against the Ian Smith regime in Rhodesia.

- Called for the Republic of South Africa to recognize the dissolution of its mandate over South West Africa and to cease its "repressive measures" in the territory.

- Declared that the U.S. should undertake a new and larger world development program of economic aid, possibly amounting to 1 or 2 percent of the gross national product.

A compromise resolution to maintain the board's present bank arrangements with New York City's First National City Bank "for the time being" was adopted after 90 minutes of debate.

The board has been criticized and demonstrated against by groups charging that it has indirectly supported apartheid in South Africa by refusing to withdraw funds from a consortium of 10 American banks which extend credit to the government of South Africa.

Affirming their intention to oppose policies of racial separation, board

members proposed that the National Council of Churches call a March consultation of church leaders to formulate "a common view on the lines of effective church and national policy to oppose apartheid." Results and findings of the consultation would be presented to President Johnson.

Turning to denominational matters, the board expressed concern over sluggish membership growth and the decreasing number of new congregations being organized. In 1966, Methodism had a net gain of only 27,390 members, the smallest number in years.

As if to answer this concern, a keynote speaker suggested that the church in the U.S. is too rich and fat and needs to break its "success syndrome" before it can "truly become the instrument God wants it to be."

The Rev. Colin M. Morris, British Methodist missionary and president of the United Church of Zambia, said that American churches—neither roaring successes nor dismal failures—have been robbed of "the dignity of defeat." Too much of the current revolution in religion is a way of *talking* rather than *walking*, he asserted.

## Appropriate \$26.9 Million

The Methodist Board of Missions has appropriated \$26.9 million for work at home and abroad during fiscal 1967—almost a \$2.2 million increase over the previous year.

Additional appropriations for missions purposes will be made during the year as funds are raised through Advance Specials giving. Board members were told at their annual meeting in January that Advance gifts and other income produced a record total of \$40.2 million in 1966.

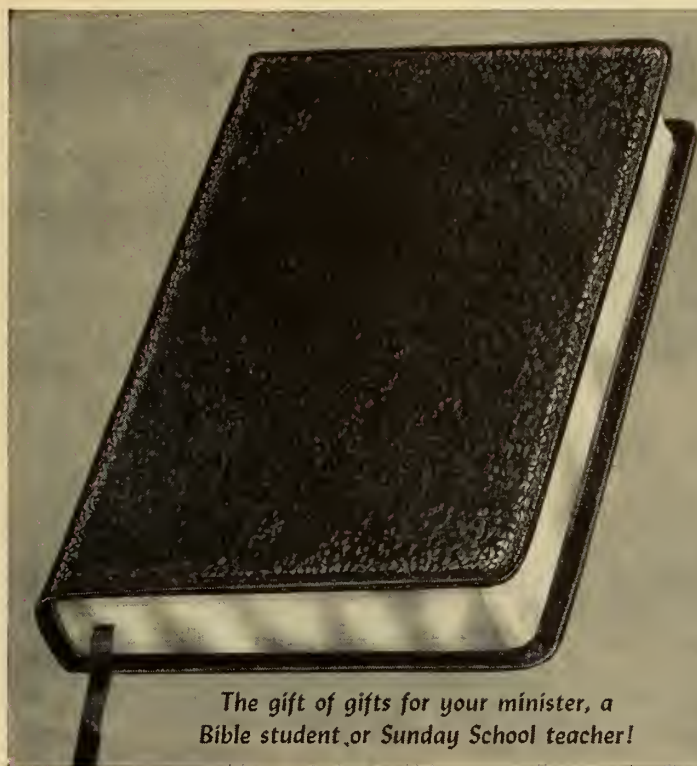
Bishop W. Ralph Ward of Syracuse, president of the board's National Division, suggested that a massive program to retrain clergy and laity for more effective service in



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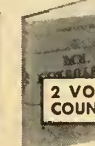
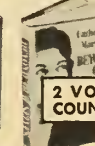
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urban America become "the first quadrennial program of the United Methodist Church." He referred to MUST II (Methodist United Service Training).

MUST II is envisioned as a long-term project to cost some \$5 million yearly when fully developed, and slightly more than \$750,000 this year. Funds will provide salaries for inner-city co-ordinators, internships for seminary students, seminary urban-training programs, and special ministries—most of them pilot projects.

Dr. Howard Greenwalt reported approval of financing for initial MUST II projects by the Methodist Advance Committee. The committee recently approved and urged support for urban church items listed in the 1966 Advance project book, *Partnership in Missions*.

The Board of Missions also gave approval to a financial campaign to provide \$2.5 million for Alaska Methodist University over the next five years. The Anchorage school will receive \$200,000 a year from the National Division with \$300,000 to be sought annually through Advance Special gifts.

### **EUB Union: First Step Only**

Proposed union of Methodists and Evangelical United Brethren "may by no means be regarded as the last ecumenical step required of us."

The Methodist Commission on Ecumenical Affairs took this stance in its recent annual meeting in Denver, Colo. The official agency further expressed belief that Methodist-EUB union will promote rather than hinder "continued serious participation" in the nine-denomination Consultation on Church Union (COCU).

Dr. Robert W. Huston, commission general secretary, reported on several encouraging church-unity trends. Apathy and fuzziness about Methodism's ecumenical aims are counter-balanced, he said, by the commitment of bishops and many other leaders—both clerical and lay—"to the exploration of every ecumenical possibility."

Citing the results of a questionnaire sent to some 1,100 Methodist ministers, Dr. Huston said that less than 2 percent of the random sample returns indicated a flat negative attitude toward the efforts of COCU. He added that he also sensed "significant support" for the encouragement of conversations and joint mission with Roman Catholics and Protestant bodies not participating in COCU.

Dr. Huston reported that the number of Methodist annual conferences having commissions on ecumenical affairs has increased fivefold since 1965—from 4 to 20—with several others being formed.

In its business session, the national commission, headed by Bishop F. Gerald Ensley of Columbus, Ohio, voted to prepare two statements of ecumenical principles. One will be offered for inclusion in the 1968 *Discipline*, and a longer version will be used for study and educational purposes throughout the church.

The commission also voted to encourage Methodist co-operation on a broad scale in the forthcoming 450th anniversary of the Protestant Reformation.

Keynote speaker Dr. R. H. Edwin Espy of New York, general secretary of the National Council of Churches, predicted that groupings of Christians in the future may center more on belief in the church's role in the world than on traditional theological or denominational lines.

### **Purchase Hotel Building**

The address 1701 Arch Street, Philadelphia, Pa., is well known to many Methodists as the site of the Methodist Wesley Building or the Robert Morris Hotel.

Acting in a special session early this year, the Philadelphia Annual Conference purchased the building from the Methodist Board of Missions for \$750,000.

Certain of the board's National Division offices, situated in Philadelphia for many years, will be moved to 475



*A Braille edition of the new Methodist Hymnal has been produced by The Methodist Publishing House in co-operation with the American Printing House for the Blind. Its 1,400 pages in eight volumes are printed in the standard literary code now used for all Braille work in the U.S. Meanwhile, shipments of the regular pew edition of the hymnal have passed the 2-million mark and the number of copies ordered totaled 2,650,000 by the end of 1966, officials reported.*

Riverside Drive in New York City, where Methodist missions offices now are centered.

Among other facilities, the building will continue to house the executive offices of the Philadelphia Conference and Bishop Fred Pierce Corson.

The conference authorized formation of a corporation to supervise operation of the building, which has seven floors of office space and seven floors of hotel accommodations.

### **Ask Rhode Island Action**

Methodists and Episcopalians in Rhode Island have asked official recognition of a co-operative committee that will allow the churches to take joint action in many areas.

At the close of a two-day life and works conference recently, representatives of the denominations asked Methodist Bishop James K. Mathews of Boston and Episcopal Bishop John Seville Higgins of Rhode Island to seek official status for the Episcopal-Methodist Joint Planning Committee.

As envisioned by the planners, the churches might act jointly on a number of problems. They include: the quality of the schools in south Providence, discrimination against minorities by labor unions, gouging of minorities by landlords, the breakdown of fair housing in the state, and the lack of public transportation for persons who work outside the city, especially at night.

The Rev. Ronald E. Stenning, director of church and community relations for the Episcopal Diocese of Rhode Island, said the church has power—people, property, wealth—and should use it in a responsible way.

The request for a joint committee came from eight laymen and eight clergymen of each denomination after an in-depth presentation of church and community problems, and a review of church resources. Key Methodists are the Rev. C. Clifford Sargent, Providence District superintendent, and the Rev. Jerry Fix, Warren, R.I., pastor.

### **Need Viet Nam Volunteers**

An escalation of Christian concern is desperately needed in war-torn Viet Nam and famine-hit India, members of the Methodist Committee for Overseas Relief (MCOR) were told in their recent annual meeting.

Dr. J. Harry Haines, MCOR general secretary, said as many as 100 Methodists will be needed for rehabilitation in Viet Nam even before peace comes. Five Methodists now are serving with the 57-member Vietnam Christian Service team, and MCOR is seeking 10 others to begin work by



July and another 10 by December.

The need is greatest for doctors, nurses, community-development workers, agriculturists, and social-service workers.

MCOR approved a \$50,000 contribution to Vietnam Christian Service for the first four months of 1967.

As for India, the Methodist relief agency adopted as a first priority "intense participation in an endeavor to increase food production," though not to the exclusion of direct feeding programs. Also endorsed were recommendations to expand family-planning programs and to work through existing Methodist structures in India.

Methodists have given more than \$1.1 million to relieve hunger in India since May 1, 1966, and \$323,000 of this had been spent by January 1.

Through MCOR, Methodism is providing food for some 500,000 Indians in return for their work of building roads, drilling water wells, and efforts to increase food production.

In addition to the continuing programs in Viet Nam and India, MCOR during the last third of 1966 provided relief to victims of earthquakes in Turkey and Peru; racial strife in Nigeria; typhoons and floods in Pakistan, Japan, and Italy; hurricanes in Haiti and the Dominican Republic; and famine in Indonesia.

### Women Back Farm Labor

Methodist women concerned themselves with the plight of farm workers, household servants, racial justice, and the world population crisis as their top policy-making body met in Cincinnati.

The Woman's Division of the Methodist Board of Missions adopted a statement saying that farm workers, particularly seasonal and migratory workers, "have long been among the most dispossessed, disenfranchised, and powerless members of our society."

The women voted to confirm belief in the Methodist Social Creed's provisions; reaffirmed belief in a minimum wage for farm workers; urged Congress to extend this coverage to all farm laborers, including migrants; and called upon Methodist women across the nation to study these needs and "make their voices heard in Washington."

Discussing private household workers, the Woman's Division voted to support community committees on household employment and asked for national action to promote and establish standards for household work, improve the economic and social status of these workers, stimulate job development and training programs, and consolidate interest of all concerned groups.

On the population crisis, the women

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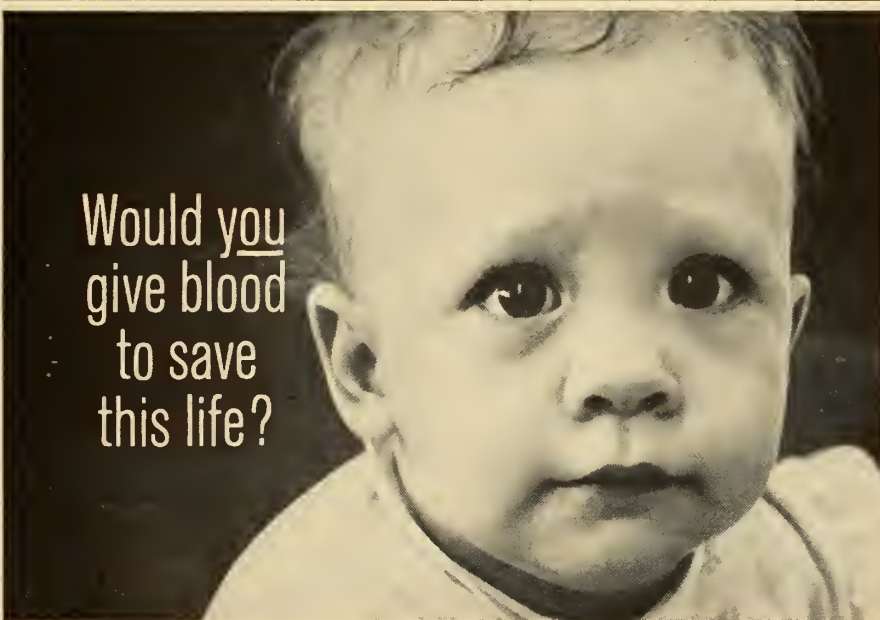
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## this month

With DAVID O. POINDEXTER  
Broadcasting and Film Commission  
National Council of Churches

SOME GOOD news has come to me! I had the idea that I was middle-aged, but have just learned from television researchers that young adulthood now extends from 19 to 49. So I have a considerable span before I reach maturity!

I also have discovered how important the television industry considers my "young adult" group. In *Television* magazine, Richard Donnelly writes:

"Of all segments of the American community, the so-called young adults or young marrieds assume an importance in the eyes of most major advertisers far in excess of their numbers."

To qualify in this group you must be married, fall within the age range, and have at least one child under 13. If you do, you probably are struggling with a mortgage, car payments, insurance, college plans, supermarket specials, and irritating toy commercials. You are also spending more on food, household expenses, transportation, recreation, and personal care than the average U.S. family.

Fabian Linden, in a special report for *Life* magazine, has noted that within a decade the number of families under 35 will measurably outstrip those 35 to 55. Not only is this group burgeoning, it also is growing more prosperous. For example, in the 25 to 34 age bracket today, one in five families has an income in excess of \$10,000.

Both advertisers and TV programmers consider this the backbone group of American society, and have studied it carefully. One result is television programming designed in part to speak the kind of word this group will hear. One research firm suggested that programs designed for young adults should contain such values as affirmation of family life, retreat from daily routine, reduction of family tensions, guideposts for family affairs, and general information about the world outside the home.

In a time of declining church-

school attendance, when church membership is lagging, I wonder if we do not have something to learn from the communicators. They have selected this burgeoning target audience, studied it carefully, discovered its needs, and are proceeding to involve its members sufficiently to enable achievement of established goals.

Has the church done the same? Those in this "young adult" group are going to hear more than enough about stomach acid to consider its importance. I am not so sure about salvation. So I would submit that this time the church has something to learn from the television industry.

Meanwhile, if you take your television viewing time seriously, perhaps some of the following programs will assist you.

**March 17**, 9:30-11 p.m., EST, on NBC, Hallmark of Fame—*Anastasia* with Julie Harris and Lynn Fontaine.

**March 26**, 7-9:30 p.m., EST, on ABC—*The Robe*, Sunday night movie.

**March 27**, 10-11 p.m., EST, on NBC—*Leningrad*.

**March 30**, 10-11 p.m., EST, on ABC—*The Beautiful Blue and Red Danube*, subtitle: "Affluence, Bikinis and Caviar." Shatters the myths of what life is like behind the Iron Curtain.

**April 2**, 7-8 p.m., EST, on ABC—*Alice in Wonderland*.

**April 2**, 9-11 p.m., EST, on CBS—*Death of a Salesman* (repeat).

**April 5**, 10-11 p.m., EST, on NBC—*The Pursuit of Pleasure*, Budd Schulberg.

**April 8**, 8:30-9:30 p.m., EST, on CBS—*Yankee Sails Across Europe*. A *National Geographic* special.

**April 8**, 9-11 p.m., EST, on NBC—*Damn Yankees*, TV version of the Broadway play.

**April 9**, 4-5 p.m., EST, on ABC—*Halls of Kings: Westminster Abbey* (repeat).

**April 14**, 9:30-11 p.m., EST, on NBC—*The Investigation*, Alexander Scourby narrates. Special presentation of Peter Weiss' dramatization of Auschwitz war-crimes trial. Don't miss it—it is probably the most significant program in April. □

went on record as favoring use of funds from the Agency for International Development, and similar funds, for voluntary family-planning programs by any requesting nation.

Miss Thelma Stevens, Woman's Division executive, urged work to make Methodist local congregations and institutions racially inclusive, to help enforce the Civil Rights Acts, and to press for fair-housing laws and a continued war on poverty.

Miss Stevens cautioned that "a powerful extremist movement has skillfully diverted a vast number of people away from positive work for peace, justice, freedom, and equality" and toward a full commitment to fighting communism by war and violence on a "fight to the finish" basis.

The Woman's Division, representing 1,650,000 Methodist women in 36,000 local Woman's Societies of Christian Service and Wesleyan Service Guilds, voted to spend \$13,666,000 in fiscal 1967-68 for numerous Christian causes.

### Nine Methodist Governors

Methodists and Roman Catholics each occupy nine governor's chairs following last year's elections.

For Methodists, the number is four fewer than during the past two years. Newly elected Methodists include Buford Ellington of Tennessee (replacing another Methodist, Frank G. Clement), Donald Samuelson of Idaho, and Mrs. Lurleen Wallace of Alabama (replacing her Methodist husband). Those reelected in 1966 were John B. Connally of Texas and Harold E. Hughes of Iowa.

Holdovers are Edward T. Breathitt of Kentucky, Paul B. Johnson, Jr., of Mississippi, John J. McKeithen of Louisiana, and Dan K. Moore of North Carolina.

Denominational affiliation of other governors serving this year include eight Episcopal, six Baptist, five Presbyterian, five United Church of Christ, three Lutheran, two Disciples, two Latter-day Saints, and one "Protestant."

### Membership Growth Slips

Church and synagogue membership gains in the United States are failing to keep pace with overall population growth for the first time since 1961.

The National Council of Churches 1967 *Yearbook of American Churches* shows a 1.1 percent gain between April, 1964 and April, 1965 (the most recent statistics available). During the same period, the population rise was estimated at 1.3 percent.

Present church membership—a grand total of 124,682,422 according to the *Yearbook*—constitutes 64.3 percent of the total U.S. population.





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Of all church bodies reporting, 222 were Protestant, with a total membership of 69,088,183. The Roman Catholic figure was 46,246,175.

One table shows that church attendance has declined slowly but steadily since 1958. These annual figures, based on a national sample of adults, dropped to 44 percent in 1965. Highs were in 1955 and 1958 with 48 percent attendance.

Six Protestant denominations reported more than 3 million members each in 1965. These are: Southern Baptist Convention, 10,770,573; The Methodist Church, 10,331,574; National Baptist Convention, U.S.A., Inc., 5,500,000; Protestant Episcopal Church, 3,410,657; United Presbyterian Church, 3,304,321; and Lutheran Church in America, 3,142,752.

### Favors Welfare Teamwork

An official of the Methodist Board of Hospitals and Homes urged the church's health and welfare agencies to become centers of community concern for the total problem of health and care for the young, the old, and the needy of all ages.

Bishop Ralph T. Alton of Madison, Wis., addressing the National Association of Methodist Hospitals and Homes in Chicago, took issue with those who maintain that the church should withdraw from health and welfare services and leave them to secular society.

The bishop said that the church-state separation principle does not mean the church should not co-operate with the government in a social ministry for the common good. He suggested that the church should spend tax money for welfare without feelings of guilt, since its involvement "may be the only influence that will prevent human need from being victimized by political exploitation."

In a similar vein, another speaker said the church must throw the light of spiritual significance on current governmental welfare programs. A representative of the Church Federation of Greater Chicago said the church can effectively act as monitor of services administered by government and secular structures, promote family-planning services to needy people, help in the shortage of nursing homes, and serve in mental, physical, and emotional rehabilitation.

He further suggested that church health and welfare agencies can "pick up the pieces of the deescalated war on poverty."

America faces a serious health service crisis triggered by Medicare and other factors, according to the Rev. William Eggers, president-elect of the American Association of Homes for the Aging. He said both secular and church-related facilities will be put



*Well-drilling equipment bound for India is examined at Brooklyn, N.Y., by Gerhard Hennes (left), of the Methodist Committee for Overseas Relief, and George Culbert of Church World Service. The \$135,000 rig, mounted on a 10-wheel truck and purchased in part with MCOR funds, will sink wells for drinking water and irrigation in the drought-stricken area.*

to a severe test by Medicare's release of a huge flow of money into the health field.

The Rev. Spencer L. Stockwell, administrator of the Methodist Mission Home of Texas in San Antonio, charged that Protestants in general and Methodists in particular are "dragging their feet" in helping the 300,000 American women who become unwed mothers each year.

Dr. Olin E. Oeschger, general secretary of the Methodist Board of Hospitals and Homes, reported that a record 2 million persons were served last year by the church's 285 health and welfare agencies.

Lloyd Sanders, Franklin, Ind., insurance executive, was inducted into the Methodist Hall of Fame in Philanthropy for his work in behalf of the Methodist Home for Aged in Franklin, the Methodist Children's Home in Lebanon, Ind., and the Indianapolis Senior Citizens Residency.

### Charter Notre Dame Church

Methodism has peacefully invaded a major Roman Catholic university.

Methodists who live near the campus of the University of Notre Dame in Notre Dame, Ind., have been worshipping in the school's engineering building and will continue to do so until they build a permanent church home.

Bishop Richard C. Raines of Indianapolis granted the charter for the new Clay Methodist Church at a ceremony in the engineering unit. He

also presented a plaque of appreciation to Notre Dame for providing meeting space for the congregation.

Accepting it, Notre Dame President Theodore M. Hesburgh said the university was grateful to Methodists and other Protestants for their contributions to campus life. He noted that Notre Dame's charter, written in 1842, was guided through the Indiana legislature by a Methodist senator.

### Medicine-Theology Meet

A national Methodist Convocation on Medicine and Theology will be held in co-operation with the Mayo Clinic and Rochester Methodist Hospital, April 5-7, in Rochester, Minn.

The first of its kind for the denomination, it will be sponsored by the Methodist Boards of Hospitals and Homes, of Missions, and of Christian Social Concerns, and by the Commission on Chaplains.

Purpose of the convocation is to explore the relationship of religion to the healing process and establish meaningful communication among ministers and physicians.

Three hundred physicians, 250 parish ministers, 100 chaplains, 50 administrators of Methodist hospitals and homes, 25 nurses, 25 medical social workers, 25 pastoral counseling specialists, and 25 other special participants have been invited.

Convocation leaders are Bishop Fred G. Holloway of Charleston, W. Va.; and Dr. Raymond D. Pruitt of the Baylor University school of medicine in Houston.

### Negro Colleges Need Aid

Dr. Myron F. Wicke has urged that The Methodist Church find new methods to finance and academically upgrade its 12 colleges for Negroes.

Reporting to the Methodist Board of Education, the general secretary for the Division of Higher Education disclosed that a committee composed of Negro-college presidents and board staff members will study the situation and present recommendations to the 1968 General Conference.

To date, the main source of church support for these colleges has been a special offering on Race-Relations Sunday. Dr. Wicke acknowledged this source as a valuable aid, but he anticipated that "a more inclusive church may decide that this particular observance, with its racial connotations, should be abandoned as a fund-raising day.

"The church should take steps to remove all stigma of inferiority by providing major financial support that will upgrade these schools," he continued. "They should become known as colleges that can attract students of all races."



Evaluating the future of church-related colleges in general, Dr. Wicke expressed confidence that while they would continue to increase in influence, they will attract an increasingly smaller proportion of the nation's total student population.

He stressed that the church "cannot afford the folly of setting supporters of church-related and state schools in conflict" and that there is no place for clashing loyalties in church support of higher education.

The Methodist Church supports almost one fourth of all of this country's church-related institutions of higher education—118 colleges, universities, and seminaries, as well as 14 secondary schools, and three special schools.

### Teaches Farming in Zambia

Agriculturist Wallace Kinyon, Madison, Wis., is one among several Methodist missionaries who have been assigned to full-time ecumenical missionary work abroad.

Mr. Kinyon has just completed his first year as director of the agricultural program at the Mindolo Ecumenical Foundation, Kitwe, Zambia. The foundation offers training in literacy, literature, and agriculture.

One of Mr. Kinyon's major projects is a three-year course in commercial farming. First-year trainees receive instruction and training on individual 40-acre farms. Second-year students have more opportunity for personal

enterprises such as poultry raising and gardening. Each third-year student operates a 100-acre farm.

The program offers a wide variety of courses including tractor driving and maintenance, farm bookkeeping and money management, crops, soils, livestock, gardening, farm language, land development, and conservation.

Before going to Mindolo, Mr. Kinyon served 15 years in Rhodesia as an agricultural missionary for The Methodist Church in that country.

### Basketball for Needy Boys

Putting a \$10,000 anonymous donation to good use, the Methodist Inner City Ministry of Phoenix, Ariz., is building "backyard" basketball courts throughout the city's poorer neighborhoods.

Designed to provide constructive play space for needy youngsters, the Methodist program brings healthy recreation to at least 25 boys at each backyard court. By January, 70 such courts had been erected and equipped in a war-on-poverty effort.

A Phoenix sporting goods supplier co-operating in the program said many homes in the poor neighborhoods offer no recreation. He said: "Most of them can't even afford a basketball, let alone a goal; many couldn't believe it was really free."

### Shelter in Snowstorm

A crisis always provides numerous stories—some tragic, some sad, some humorous. But the story of Thornton, Ill., during the midwinter storm that left the Chicago area blanketed under two feet of snow is a story of the church in action.

By midafternoon, Thursday, January 26, a depressed section of the Tri-State Tollway that runs through the south Chicago suburb of Thornton was choked with disabled cars—and still the snow came down.

Later Thursday night residents saw people scrambling up the protective embankment and over the 3-foot guard fence, abandoning their cars in an effort to find shelter. Someone finally called the village clerk who in turn contacted the Rev. Guilford M. Larimer, Jr., pastor of Thornton Methodist Church, only a block from the toll road.

Mr. Larimer hurried to the nearest store to obtain bread, cereal, and rolls he thought might be needed for breakfast. There he met some stranded motorists who returned with him to the church.

Throughout the night, people kept coming to the church. Some were attracted by the lights; others came under police direction; still others were brought by townspeople who went along the toll road to tell them

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### CENTURY CLUB

*This month Century Club welcomes nine new members, all of them 100 years old. The centenarians are:*

E. O. Bryant, 100, Keyesport, Ill.  
Mrs. Ollie Darr, 100, Muscatine, Iowa.

Mrs. Fannie Grant, 100, Rolfe, Iowa.

Mrs. Mattie Harris, 100, Everett, Mass.

Phoebe May Hopper, 100, Lincoln, Nebr.

Mrs. Emma Noble, 100, Berkeley, Calif.

Mrs. Marietta L. Orton, 100, St. Petersburg, Fla.

Mrs. Irene Thompson, 100, Elizabeth, Pa.

Mrs. David A. Walker, 100, Pasadena, Calif.

*In submitting nominations for the Century Club, please include the nominee's present address, date of birth, name of church where the centenarian is a member, and its location.*



that shelter and food were available.

By six o'clock Friday morning, about 140 persons were using the church as a makeshift dormitory. Most of them had been stranded in their cars the previous afternoon.

A local merchant and the Red Cross furnished food; coffee and sugar were provided from church supplies. Townspeople brought blankets and sleeping bags for the storm refugees.

During Friday, about 70 of the stranded motorists were placed in homes of the community. The others preferred to remain at the church.

A group of five Navy medical corpsmen came in long enough to warm up, then went back out repeatedly to guide others to the shelter.

Those helping included teen-agers, church members, residents, and outsiders. According to Mr. Larimer, "Everyone just pitched in and did what had to be done."

The last of the group finally left about noon on Saturday when state police asked them to move their cars. They had to dig their way through 26 inches of snow to reach the toll road.

As late as Saturday night, Mr. Larimer was still getting calls from townspeople offering shelter.

## 71 Crusade Scholars

The education of 71 students from 17 countries is being sponsored this year by the Methodist International Crusade Scholarship Program.

These students, being trained for church leadership, business, education, science, and the professions, are attending selected American and overseas colleges, universities, and seminaries.

The largest number of students in the current program come from the United States and Puerto Rico. The remainder represent Japan, Mexico, Hong Kong, Botswana, Congo, Switzerland, England, Rhodesia, and Portugal.

The program, which began in 1944 and now counts 1,392 alumni, is administered by Dr. Robert Oxnam, president of Drew University in Madison, N.J., and representatives of the Methodist Boards of Missions and Education, and the Commission on Promotion and Cultivation.

Funds for the scholarships come from a portion of the annual "One Great Hour of Sharing" during Lent, and from the Woman's Division of the missions board.

## Schedule Mission Tours

Six tours in 1967 sponsored by the Methodist Board of Missions will feature "travel—with a plus."

The "plus" is an opportunity to see the church's mission in action at home and abroad. The 1967 tours, or

travel seminars, will accommodate a maximum of 40 persons each. Costs range from \$290 to \$2,290.

One tour will circle the globe, another will journey to Latin America, three will center in U.S. metropolitan areas, and the sixth will visit Alaska. Tours and dates are as follows:

Latin America, March 30-April 18; Metropolitan Northeast, starting in Syracuse, N.Y., April 4-14; Metropolitan North Central, starting in Cincinnati, Ohio, July 11-21; Metropolitan West, starting in Las Vegas, Nev., July 11-21; Alaska, August 4-14; and the World Methodist Tour, October 9-November 9.

The tours are arranged by the Board of Missions department of field interpretation, of which Miss Virginia Henry, New York City, is director.

## Hits Northern 'Tokenism'

White Protestant churches in the North engage in a subtle and dangerous form of racism by practicing "racial tokenism," according to a Methodist theological professor.

Dr. John H. Satterwhite of Wesley Theological Seminary in Washington, D.C., made the charge before some 400 Protestant and Orthodox pastors at a state conference in Harrisburg, Pa. He said that in many cases, a Negro can join a white church only after he has proved his Christianity and matched the educational and cul-

tural attainments of the majority of the membership.

"Our (white) churches have not influenced members to practice racial justice in housing, education, job opportunities, and public accommodations," declared Dr. Satterwhite. He said there can be no genuine ecumenical movement unless it is preceded by a planned desegregation of local churches.

## Fiji Plants for Future

Methodists in the Fiji Islands may have few financial worries in about 40 years if their tree-planting project proves successful.

This is the hope of the Rev. Setareki Tuilovoni, president of the Methodist Church in Fiji.

Bishop W. Angie Smith of Oklahoma City has sent gifts totaling \$7,000 for planting mahogany seedlings on church-owned land that could produce timber worth \$1 million in 40 years. If the church's entire 1000-acre tract can be planted with trees, it could eventually bring in \$9 million.

The Methodist Church in Fiji has some 160,000 members (about 87 percent of the total population) scattered throughout 100 islands.

Methodists are strong in Fiji, Mr. Tuilovoni pointed out, because of the work of Wesleyan missionaries who first arrived in the islands in 1835. The Fiji church is autonomous.

## Methodists in the News

Chaplain (Capt.) John H. Shilling, a Methodist formerly of Michigan, has been awarded the Legion of Merit for service at the Naval Amphibious Base and other Navy units in the San Diego, Calif., area. Chaplain Shilling continued his pastoral calls although a cancer patient on crutches.

Dr. Fidel P. Galang, leading Filipino Methodist and former Crusade Scholar, is president-elect of Philippine Wesleyan College at Cabanatuan City, one of the largest overseas Methodist-related institutions of higher education.

George "Judd" Jacobson has been honored by the Minnesota Society for Crippled Children and Adults. Paralyzed from the shoulders down, he has supported himself for 18 years by working at radio station KDHL in Faribault, Minn., and performed countless community services.

Celma G. Gilliland, Washington, D.C., prominent Methodist layman and deputy director of the rural community development service of the

U.S. Department of Agriculture, has received the Golden Key, a national 4-H alumni award.

Three Methodist teen-agers were among 13 boys chosen to meet with national leaders in New York City and Washington, D.C., to report on Scouting's progress in 1966 and plans for next summer's World Jamboree in Idaho. They were Craig H. Brown, 16, Gouverneur, N.Y., Lawrence E. Hosack, 17, Norwalk, Conn., and William T. Schreier, 17, Prairie Village, Kans.

Dr. Lawrence L. Lacour, staff member of the Methodist Board of Evangelism since 1957, has been appointed pastor of First Methodist Church in Colorado Springs, Colo. The fifth largest congregation in Methodism, it has 6,200 members.

Lt. Col. Edward H. White II, one of three astronauts killed in the Apollo spacecraft disaster at Cape Kennedy, was an active member of the Seabrook, Texas, Methodist Church. Services for White and Lt. Col. Virgil I. Grissom were held at the church.

# COMMUNITY IN CRISIS

AT THE END of January, when the Chicago area was unexpectedly smothered under 23 inches of snow in a day and a half, we were among the millions for whom the usual daily machinery broke down almost completely. Like many others, we lost a couple of workdays, a couple of pounds shoveling, and a little time fretting pointlessly about that we could not control.

But we also lost some of our apprehension that somehow, in ever so many subtle ways, we are being robbed of our humanity in an era of mass everything. For the snow crisis pointed up two truths:

1. *Each person is a distinct human being, capable of individual response, initiative, and compassion.*
2. *We need each other.*

Funny, isn't it, how a crisis tends to bring out the best—and occasionally the worst—in people? When the great power failure darkened much of the Northeast late in 1965, sociologist David Riesman (author of *The Lonely Crowd*) theorized:

"When something like this happens, it's not our fault, and we know it's not. So we say to ourselves, 'Fate is in charge,' and we enter into an era of good feeling." In short, we make the best of that which is given.

It was something like that during the great storm. We knew there was nothing else to do but adjust to the elements; there was no way to shut off the snow. At the same time, the controls, social restraints, and personal inhibitions that usually channel our living patterns broke down. We were on our own without the security of systems and routines behind which we often hide. Our masks fell off.

As a result, such things as these happened:

- A neighbor across the street, who had spoken just once before in nearly five years, hollered a cheery greeting as he shoveled his walk.
- Several hundred motorists, stranded on a lake-front expressway at the peak of the storm, linked arms and formed a human chain to safety.
- Groups of neighbors, Scouts, and church youths formed shoveling brigades to dig out whole streets and to help those who couldn't themselves shovel snow. In one four-block area of the city, some 1,200 persons formed an army to shovel out streets, driveways, and sidewalks.
- One man hitchhiked several miles, lugging a big bag on his shoulder, to deliver mail and get milk for snowed-in neighbors, and to telephone owners of abandoned cars that had been towed away so they would know where to claim their vehicles.
- Motels, schools, churches, fire and police stations, businesses, and offices opened their doors to marooned motorists.
- Various communities pooled their snow-removal equipment with a co-operative spirit rarely seen, for example, in efforts to co-ordinate metropolitan planning and government.
- Again and again, the sheer loneliness of those shut off from the millions around them—the aged and disabled, for example—was broken when neighbors offered to share food or obtain medicines.

- Grocery patrons formed human conveyors to pass food from delivery trucks into the shelves.

- In a scene witnessed tens of thousands of times, passing motorists stopped to help stalled or stuck fellow drivers.

Lest we over-romanticize, there were examples of that other possibility every human being holds within himself: to hurt or take advantage of his fellowmen. When regular police patrol and protection broke down on snow-blocked streets, some stores in more unstable sections of the city were looted. The suburban equivalent was the frenzied hoarding of milk, bread, eggs, and other perishable staples in short supply—and, occasionally, the pilaging of a stalled delivery truck.

Still, the prevailing attitudes were friendliness, camaraderie, helpfulness. The whole area had been flattened by an act of nature, the usual machinery stalled, and for once we all had this big thing in common. We were united by this shared indignity, this threat to our survival. We had no choice but to accept what had happened, and make the best of it.

Think about it. Here we are, some 6½ million estranged human beings in and around a metropolis, and for once we became a single community, united in a common cause. We came out of our shells and saw that the next fellow was another man, just like us, and that the thing to do was help him if he needed it—just as we assumed he would help us if we needed it.

A psychologist summed up what each of us had observed:

"In general," said Dr. Lee Sechrest, "some form of stress increases group cohesiveness—people stick together under conditions of stress, particularly when it is of manageable proportions. They don't become panicky and disorganized. It gives them a feeling of belonging—knowing that others are meeting the same problems."

What registered so strongly was that each of us has a whole lot more in common than we ordinarily admit. Here is a city where, as in any other, countless civil wars are constantly being fought—when the usual masks are on and the usual machinery is geared up. But when the extraordinary happens, like a super snowstorm, all that machinery breaks down—and we see that we all are simply human beings. We all have at least that in common. We see that our common humanity is basic; the machinery is not. So why can't we live like that every day, not just when there is a power failure or a blizzard or a Pearl Harbor?

You say that isn't the way people want it? Wrong. Here it is two weeks since the storm, and strangers still are striking up conversations about it. As one local headline declared, "Well, Gee, That Was Sort of Fun, Huh?"

Should the day come when we can control the weather, perhaps we should program a big storm every week. Then we would not so easily forget that each of us has his humanity in common with every other man, and that life is joyful when we recognize this interdependence, this need for others.

—YOUR EDITORS



Sometimes unwittingly, Western nations have exported ideas which now seem to threaten them.  
But Western Christians forget the single force that produced the modern world . . .

# THAT REVOLUTIONARY CHRIST

By ROBERT H. BOLTON, Pastor  
University Methodist Church, Syracuse, N.Y.



WE ARE LIVING in the most wildly revolutionary era in the world's history. It is time for us to wake up to this fact and discover how Christians should respond to the world revolutions of our time.

When we seek a creative response to the revolutionary fervor of our day, we should remember that the Bible is one of the most revolutionary documents of all time.

A church-school teacher asked one of her pupils to name the books of the Bible. The little girl confessed that this was too much for her. "All I can remember," she said, "is that the Bible begins with Genesis and ends in Revolution." Her answer was truly inspired, for the Bible which begins with Genesis turns quickly to revolutionary themes.

## *Israel's Steadfast Prophets*

As far back as the eighth century B.C., Amos, the fiery prophet from Tekoa, blasted the wealthy and pious for the injustices which came from their hands and for their lack of social concern and charity. With thus-says-the-Lord wrath, he thundered: ". . . they

sell the righteous for silver, and the needy for a pair of shoes—they that trample the head of the poor into the dust of the earth, and turn aside the way of the afflicted . . .”

The rich revel in their abundance and “are not grieved” over the appalling conditions of the masses, said Amos, and the women were at least as guilty as the men. They wanted luxury heaped upon luxury and goaded their husbands until the men acted unjustly. “Cows of Bashan,” he called the society women of his time.

This radical tradition in the religion of Israel was proclaimed by other prophets as well. Nathan pointed his accusing finger at the king and said, “Thou art the man” who had transgressed the laws of God. Isaiah, prophet to the suave sophisticates of the Jerusalem court, insisted on justice and reliance on God in both national and international relations.

Jeremiah, the reluctant prophet, did not want to proclaim publicly his unpopular and revolutionary insights. But when he resolved not to mention God or speak any more in his name, he discovered “a burning fire shut up in my bones. I am weary with holding it in,” he said, “and I cannot.” The revolutionary fire that seethed in his soul came from the commission God had given him to “break down, to destroy, and to overthrow” (what revolutionary phrases!) the nations and kingdoms of this world in order that he might “build and plant” a new and just society on a firm foundation.

#### *After the Prophets, the Revolutionary*

These and other prophets of the Old Testament prepared the way for that revolutionary who so dominates the pages of the New Testament—Jesus Christ!

Mary, the mother of Jesus, thought of God as the instigator of many types of revolutions. In her magnificent (Luke 1:46-55), we read: “He has scattered the proud in the imagination of their hearts [personal revolution], he has put down the mighty from their thrones [political revolution], and exalted those of low degree [social revolution]; he has filled the hungry with good things, and the rich he has sent empty away [economic revolution].”

Jesus defined his own ministry in revolutionary terms: “The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.”

Throughout his ministry this discomfiting radical from Nazareth reminded men that the status quo had to go. “I have not come to bring peace, but a sword,” he challenged. He told men that if they really received his gospel, they would have to establish new patterns of living, and a new social order would emerge. The wine of God’s kingdom needs new men and new social fabrics. Otherwise its ferment will rend the old structures asunder.

As Christians face the revolutionary spirit of the world today, we also need to realize that *Christianity is the source of the basic revolutions of our time.*

*Capitalism* is one of the most powerful revolutions of the modern world. Its rise destroyed the way of life which had developed under medieval feudalism, and it substituted a new spirit, a new way of life, and new systems of work which enabled men to be far more productive than ever before.

Max Weber, probably the most influential sociologist of all times, said in his *Protestant Ethic and the Spirit of Capitalism* that there is an intimate connection between the worldly asceticism of Protestantism (particularly in its Calvinistic manifestations) and the rise of capitalism. The English economist R. H. Tawney, in his classic *Religion and the Rise of Capitalism*, gave learned support to the main lines of Weber’s thesis. Most people who have looked at the historical evidence are convinced that Weber and Tawney had great insight in tracing the capitalist revolution to its source in Christianity.

The *scientific and technological revolution* sweeping the world today is causing some of the most far-reaching challenges and changes in the culture of traditional societies. This revolution also has its roots in Christianity.

Many people in our day, remembering the animosity once noisily voiced between petty ecclesiastics and arrogant scientists, have concluded that a scientific outlook and Christian theology are mutually incompatible. The history of science, however, reveals that its cornerstone was a set of assumptions borrowed from Christian dogma. The noted philosopher Alfred North Whitehead demonstrated that science would be unthinkable without the faith in an orderly universe which is appropriated from Christianity.

Science is concerned with the *world*, a concern that existed almost nowhere outside of Christendom. Science, while often claiming to be amoral, is one of life’s most sternly moral endeavors as it pursues truth with unparalleled vigor. Many leading scientists, including Newton, Faraday, and a host of others had religious motivation, and it is impressive to realize that science only grew and flourished in countries with a long history of Christianity.

The capitalist revolution, when welded to the scientific and technological revolutions, created fantastic productive capacity for the nations participating in them (basically those countries facing the North Atlantic Ocean). But this in itself was inadequate. Fabulous fortunes existed side by side with pitiful poverty. Then the conscience of Christianity began to surge in men and the *revolution for justice* started to impress itself upon society.

Shaftsbury, Cobden, Bright, Wilberforce, and many others began to express their Christian convictions in legislation designed to protect and help the underprivileged. Walter Rauschenbusch and Washington Gladden, both clergymen, were at the forefront of the battle to arouse Americans to the need for justice in community life.

Karl Marx was another man with a passion for social justice. Though he called himself an atheist and declared that “religion . . . is the opium of the people,” many competent scholars trace his social passion to the Judeo-Christian heritage. Historian Arnold Toyn-



bee feels that Marxism is but a leaf torn from the notebook of this tradition. Christianity created the impetus for social reform even among atheistic materialists!

The *social revolution* emphasizes the equality of all men, and this revolution is sweeping the world with amazing vigor. Wherever I went in south and east Africa a few years ago, the passionate concern of most people was "one man, one vote." They craved equality before the law.

What is the source of this belief in the importance of equality? It comes, in some degree, from the political and philosophical ideas of ancient Greece. Even in Greece, however, only a small segment of the population was awarded the privilege of equality before the law. Women and slaves were excluded.

The main source of this revolutionary idea, too, is Christianity. It teaches that all men are equal before God, and this concept has been the motivation for revolutions beyond number. In another revolutionary era, Thomas Jefferson was able to declare that "it is self-evident that all men are created equal." Why was it self-evident? Because Jefferson lived in a society where this aspect of Christian doctrine had been taken for granted. The social revolution is an outgrowth of Christianity.

These four revolutions transformed feudal society and produced the modern world. They have given the North Atlantic communities the most sensational wealth the world has ever known. They have caused an increasing concern for the just distribution of this fabulous wealth.

But these revolutions are no longer confined to the North Atlantic communities. The citizens of this area, often unwittingly, have exported these ideas to the rest of the world. Today the revolutions which Christianity stimulated are the dominant concerns of most people in the non-Christian world. Hindus, Muslims, Buddhists, Confucianists, and atheists all face the challenge of these revolutions which grew out of the influence of the revolutionary Christ!

### *Revolution Is Imperative*

A third insight that modern Christians need in facing a revolutionary world is that *conditions in the poorer nations today make revolution imperative.*

Poverty, in global perspective, is incredible. Nearly two billion people (two thirds of the world's population) earn less than the equivalent of a loaf of bread a day. India, with 40 percent of all the people in the uncommitted world, has a per capita income in the neighborhood of \$60 a year.

Illiteracy is the way of life in many communities. In several countries only 5 percent of the people are able to read and write! Eighty-five percent of the population of the African continent are illiterate. Even where people are literate, they are seldom adequately educated. Schooling in most parts of the world is only for the elite.

Preventable diseases afflict more than half of the world's people. In many areas, there is a scandalous shortage of physicians and medical facilities.

These statements do not mean much to the average

American until he begins to see what they mean in personal terms. What if your family had to exist on \$60 per person per year? What if your wife died needlessly because there was no physician in your area or because proper medicine was not available? What if your children were unable to have the benefits of an education or even the simple skills of reading and writing?

Present conditions are terrible in most areas of the world. But the unspeakable tragedy is that *these conditions are not improving.*

The rich nations are getting richer and the poor nations are getting constantly poorer. The increasing poverty of the underdeveloped nations stems from many factors including the population explosion, the creation of synthetic products (synthetic rubber and textiles, for example), and the decreasing prices which important raw materials bring on the world market. But the fact of increasing misery, not the reasons for it, is what concerns us here. And the fact is that the two thirds of the world's population which is already miserable is getting a smaller percentage of the world's wealth each year.

Abraham Lincoln once said of his country, "This nation cannot long endure half slave and half free." Today we must recognize that this world cannot long endure peacefully with a small segment of its population comparatively wealthy and the remaining majority desperately poor. With the gap between the poor and the wealthy widening, world conditions are fanning the sparks of revolution to the point where they can cause catastrophic conflagrations.

There is no longer any question about whether these revolutions will take place in the underdeveloped areas of the world. In *The Wine Is Bitter* (Doubleday, \$4.95), Milton Eisenhower writes:

For eight years I travelled and studied in 17 of the 20 Latin American countries. When I began, the voice of revolution was muted . . . Then suddenly the mood changed and the quiet rumble of discontent became a strident drumbeat. Decades of sullen frustration suddenly crystallized into a wedge of anger which split Latin America asunder.

And Dr. Eisenhower concludes:

There is absolutely no doubt in my mind that revolution is inevitable in Latin America. The people are angry. They are shackled to the past with bonds of ignorance, injustice, and poverty. And they no longer accept as universal or inevitable the oppressive prevailing order which has filled their lives with toil, want, and pain. The terrible realization has dawned upon them that the futility of their lives and of their parents' lives need not have been, that it is the bitter fruit of an evil system of injustice. And so they are filled with a fury and a determination to change the future. How will they change it? The enlightened among them—the good leaders, most intellectuals—call for a peaceful revolution, a series of sweeping reforms to topple the oligarchists, the corrupt, the dictators. But there are loud and insistent voices demanding violent revolution. The Communists and their fellow travelers feed the fury of the underprivileged with half truths and false promises . . . The choice between these two courses is awesome.<sup>1</sup>



### *Captured by Communism*

Christians must realize that when the underdeveloped nations face this choice, communism has a powerful appeal. We must become aware of the fact that *while Christianity started the world revolutions, communism is capturing many of them.*

The Communists offer a plan and a passion. They describe Russia in 1917. It was a country which never had been highly developed industrially, and war had destroyed much of the industrial capacity which did exist. Then the Communists took over, and by applying their program which included centralized planning, forced saving which was plowed into industrialization, and other factors (not all of which do they publicize), they led their country into the modern world. Fifty years ago they were in the desert of underdevelopment; today the sophistication of their technology has landed space craft on the moon!

After relating this narrative to people in underdeveloped areas, the Russian Communists say, "You are in the same condition we were in 50 years ago. Follow our plan and all will be changed."

Besides having a plan, communism communicates a passion for social justice. Its theme song, the *Internationale*, must be stirring to people whose lives are encompassed by poverty and wretchedness:

*Arise, ye prisoners of starvation!  
Arise, ye wretched of the earth!  
For justice thunders condemnation,  
A better world's in birth.  
No more tradition's chain shall bind you.  
Arise, ye slaves! No more enthrall.  
The world shall rise on new foundations.  
You have been nought. You shall be all.*

Many of the underprivileged people of the world look at the abysmal conditions of their own lives and conclude that the Communists are right. They literally have nothing to lose. They have no real freedom. They are in bondage to poverty, ignorance, and disease. Convinced by the communist plan and passion, *37 percent of the world's population has gone communist in the past 50 years.* Because of the totalitarian nature of communism, that choice, once made, tends to be irrevocable.

### *Time for Recapture*

Some of us feel that the communist plan leaves much to be desired. We are convinced that Christians must try to recapture the revolutions which Christianity started. As Harvey Cox says in *The Secular City*, "Our competition with the Communists is not that they favor a world revolution and we do not. Rather we must espouse a different kind of revolution, a revolution that makes the fruits of the earth available to all people without depriving them of the benefits of political and cultural freedom. We must be *more* revolutionary than the Communists." Let me suggest three things which we can do now.

1. We must *regain the revolutionary vision and*

*passion* of our heritage. The church must cease to sprinkle holy water on the status quo. It must refrain from giving its blessing to iniquitous systems of this world. It must cease siding with the wealthy merely because they contribute most to the church's material support.

The early Christians "turned the world upside down," and we Christians of the modern revolutionary era can do no less. As we steep ourselves in our revolutionary heritage, we must feel a violent dissatisfaction with the world as it is and work to change it.

The Protestants in Brazil had the right spirit a few years ago when they called a conference which used as its slogan "Christ the Lord of the Latin American Revolution."

2. We must *work out alternative solutions to the vast problems* facing underdeveloped nations: poverty, illiteracy, disease, inadequate industrialization, nonownership of the land by most farmers, inadequate farming and industrial techniques, and exploding population. The Communists claim to have solutions to most of these problems. Christians will not recapture the world revolutions until they come up with better alternatives than those which the Communists and other totalitarian regimes propose.

Rather than trying to force our way of life onto other people, we need to discover what patterns have worked in countries which have made the transition from underdevelopment to development in this century. Israel and Japan are worthy of study.

Ordinary citizens have a crucial role to play in all this. We must be open-minded so that we can back the most constructive answers when they are proposed. We must realize that socialistic answers (but not the solutions of totalitarian communism) may be best for some countries. We must be ready and willing for our country to apply the revolutionary principles of our Christian (and national) heritage to the concrete problems of nations.

3. Finally, we must *allow a personal revolution to take place* in our lives. St. Paul said, "If any one is in Christ, he is a new creation; the old has passed away, behold, the new has come." We never can be agents of the Christian revolution until we allow that revolution to take place in our personal lives.

Many of us are hopeless reactionaries because we are unconverted. We cling to the security of the status quo because we don't dare trust God. We feel more comfortable walking in old and ineffectual paths because we do not feel the vital companionship of Christ who is trying to lead us in new ways into a new world. Others of us genuinely seek needed social reform but our mixed motives and our unconverted natures hamper us. A new world will not come into being until we have new men to serve it.

"Humanity," said James Russell Lowell, "is waiting for a revolutionary Christianity which will call the world evil and change it." But the world will not wait long. Time is running out. In less than 50 years, the Communists have captured the revolution for 37 percent of the world's population. We must recapture it for Christ in this generation. We may not have the opportunity again. □

<sup>1</sup> Excerpted from *The Wine Is Bitter* by Milton Eisenhower. Copyright © 1963 by the Johns Hopkins University. Reprinted by permission of Doubleday and Company, Inc.—EDITORS

Born in Australia, the brainchild of a popular Methodist leader, a new kind of Christian ministry to the troubled and lonely offers help that is "as close as the nearest phone."  
Now Life Line centers have spread to six other countries, including the United States.

# Life Line

By FRED WELLS

HE WAS about 50. He had a look of utter despair. All he said was, "I am going to commit suicide. I can't go on."

Why he had come to the office of one of Australia's largest newspapers to make this known was a mystery, but there was little doubt that he meant his words. I suppose that in such circumstances most doormen would have telephoned the police. But our doorman at the *Sydney Morning Herald* gently sat the man down, gave him a cigarette, and rang Life Line.

Within minutes this lay Christian organization had contacted one of its trouble teams via two-way radio, and within another 10 minutes the trouble team was at the newspaper office. They talked quietly and earnestly to the would-be suicide for a short while until his mood had softened. Then they led him to their waiting panel van, to expert care—and perhaps to a new life.

This was one of the 12,000 cases now handled by Life Line in a typical year, one of the 12,000 calls for help that jangle the center's never untended phones. Calls come from potential suicides, drug addicts, compulsive gamblers, alcoholics, unmarried mothers, frightened children, and others of the lonely and sad created by our materialistic, cynical society.

Life Line was formed 3½ years ago mainly as the thought and action of the Rev. Alan Walker, superintendent of Sydney's Central Methodist Mission. One of Aus-



*Sydney telephone counselors are on duty around the clock. In cases of threatened suicide or other urgent need, they quickly dispatch a "trouble team" to talk to the caller in person.*





*For a troubled girl (left), two trained Life Line counselors offer a cup of tea and a sympathetic hearing for her problems. Two-way radios in counselors' cars (right) speed them anywhere they are needed.*

tralia's best-known and most popular ministers, the direct, uncompromising Mr. Walker had become increasingly appalled at the great problems posed by a modern city.

With statistics for suicides, alcoholism, mental illness, drug use, illegitimacy, and gambling all climbing rapidly, the Methodist leader knew that at the same time proportionately fewer places were available to which people could go for help. The march of modernity had broken the ties whereby members of families could assist one another. Gallup polls indicated that only half the population ever went to church (many authorities considered the actual figure much lower); thus traditional links with the local minister had been broken. The family physician had all but been replaced by a panel of doctors who, while providing efficient medical service, inspired none of the feeling that made their predecessor the confidant of his patients.

Where were people to turn for help? Police, government departments, and psychiatrists, for obvious reasons, were avoided.

While Mr. Walker was wrestling with the problem, he became increasingly aware that strangers were making phone calls to both his home and office. These were not the ordinary phone calls that a minister receives but urgent ap-

peals for help from people beset by emotional problems. Sometimes he spent long periods trying to counsel these unknown callers.

It was obvious why people chose to ring Mr. Walker. Among all Australia's religious figures, he was the best known. By conducting crusades and using what to his more staid associates were unconventional tactics, he had made Christianity and himself known in the community. It set Mr. Walker to thinking. If people would call him seeking help, then how much more likely would they be to ring a center staffed 24 hours a day, seven days a week, by competent, trained Christian counselors? Anyone could reach a phone. Why not make the phone work in the cause of humanity and Christ?

So the idea of Life Line—with its slogan "Help is as close as the nearest phone"—was born. But the idea and the actuality were separated by formidable tasks and, at times, bitter disappointments.

First, a center. Provisionally, it already existed—a church property near the center of the city. But it was more than a century old and badly in need of repair.

To remodel it, \$100,000 (Australian) was needed. Enthusiastically, perhaps gratefully, accepting the idea, Sydney citizens subscribed the necessary money.

But the building was only a shell, an outer form. To succeed it needed a soul. It became apparent that to begin the work a staff of at least 100 persons would be needed.

Volunteers were not difficult to find—lay Christians humbly anxious to fill the need. But humility and love were not enough. These Christians would be dealing at times with desperate, distraught, even unbalanced people. Compassion had to be blended with skill. It was decided that carefully selected volunteers would undergo a rigid nine-month course of training to fit them as counselors. Later it became obvious that supplementary refresher courses also were needed.

At last all was done. The center opened. Its phone number was publicized, even entered in the emergency section of the telephone directory, and the first counselor was seated before the phone. Then came the doubts. Had they tried to bring the principles of Christianity to a public that did not want them, indeed seemed to be sloughing them off with haste?

There proved little time for the luxury of doubt for within minutes the phone rang. Who knows who gathered strength from whom—the lonely, tormented one who rang or the fledgling counselor who answered? But whatever strength was



generated, it proved sufficient for all—the 30,000 who since have called for help; the patient counselors; the citizens who donate the \$50,000 needed each year to run the center; the expert psychiatrists, psychologists, doctors, lawyers, and others who give sorely needed help.

Consider a sampling of the problems which Life Line is called upon to solve:

"I've just taken an overdose of sleeping pills, but now I don't want to die. Come quickly . . ."

The little girl of seven who sobbed, "Mummy told me to get out and not come back."

The young man, desperate: "Can you help? I am a homosexual and I hate it."

There are the deserted wives and the deserted husbands with children to care for; the unmarried mothers and the mentally ill; the gamblers, and the alcoholics, and, perhaps the fastest growing group—young people addicted to drugs.

How does Life Line help?

- There are 118 volunteers working in shifts around the clock to man telephones, which bring nearly all the calls for help.

- Trouble teams, comprising two highly trained persons in radio-equipped cars, are on call 24 hours a day. They live at or near the center. Emergency teams of husband and wife are organized in other areas of the city. The merit of the trouble teams can be gauged from the fact that they saved the lives of three troubled people in one week alone—one saved from an overdose of drugs, another from gassing himself, and the third literally pulled back from the brink of a precipice.

Behind the telephone counselors and the trouble teams are:

- Three full-time counselors ready to help on any problem—even commonplace ones like finding housing accommodations or employment.

- The caring division of 100 volunteers who try to assist lonely people back into community life.

- Nine part-time consultants in such fields as psychology, psychiatry, child welfare, finance, and employment.

- A "referral panel" of about 40 experts (legal, medical, and others)

to handle more specialized cases.

- Institutions of the Central Methodist Mission which include the men's night refuge, an emergency children's home, youth centers, and Waddel House, a psychiatric institution.

Such a venture as Life Line had no option but to grow. Early in the development it became obvious that a special home for deserted children was needed. This led to the opening of the Gateway Children's Home at a cost of \$40,000, raised by public donation. The Gambler's Liberty Group was formed to provide therapy for compulsive gamblers. Another group cares for unmarried mothers, and it is hoped that a special home for these girls will be opened soon.

THE WORK, like the problems, sometimes seems endless. No sooner is one facet organized than another demands attention. But if the problems appear unlimited, so do the love and faith of those who staff Life Line, all of whom work in an honorary capacity.

This is only a small part of the story of Life Line in Sydney. Perhaps even more amazing has been the spread of its influence. In a matter of months after its opening, similar centers were established in other Australian cities. Soon, requests for information were coming from overseas.

The end result was that on August 19-23, 1966, the first International Life Line Convention was held in Sydney, attended by 300 delegates from Life Line counseling centers in Australia, New Zealand, and the United States.

From the convention came recognition that centers such as Life Line are essential in any community of a million or more. It was decided also to register the title Life Line internationally so that it can be used in its discussed context only by Christian movements. Life Line International was set up with its headquarters to be directed by a secretariat initially based in Sydney. Mr. Walker was elected the first president.

The International Life Line secretariat aims to promote the establishment throughout the world of

Christian telephone counseling centers manned 24 hours a day. Efforts will be made to co-ordinate the work of the centers and maintain the standards of training. Its work will include promoting the growth of the Life Line movement as a body for Christian lay witness within the community. Regional Life Line conventions are to be arranged and an international convention held every three years.

Commenting on the development of Life Line International, Mr. Walker said: "This is a great day for Life Line and for Australia. An Australian experiment has become worldwide. In 3½ years, without any special promotion, 15 Life Line centers have been set up in seven countries.

"Dr. H. J. Clinebell of Los Angeles [professor of pastoral counseling at Methodist's School of Theology at Claremont, California], who was the keynote convention speaker, expressed the view that there is 'no hope in the foreseeable future of bridging the chasm between the need to help people and the available supply of professional resources.'

"Therefore, the coming into being of Life Line centers, utilizing trained lay volunteers, greatly increases the community's capacity for meeting human need."

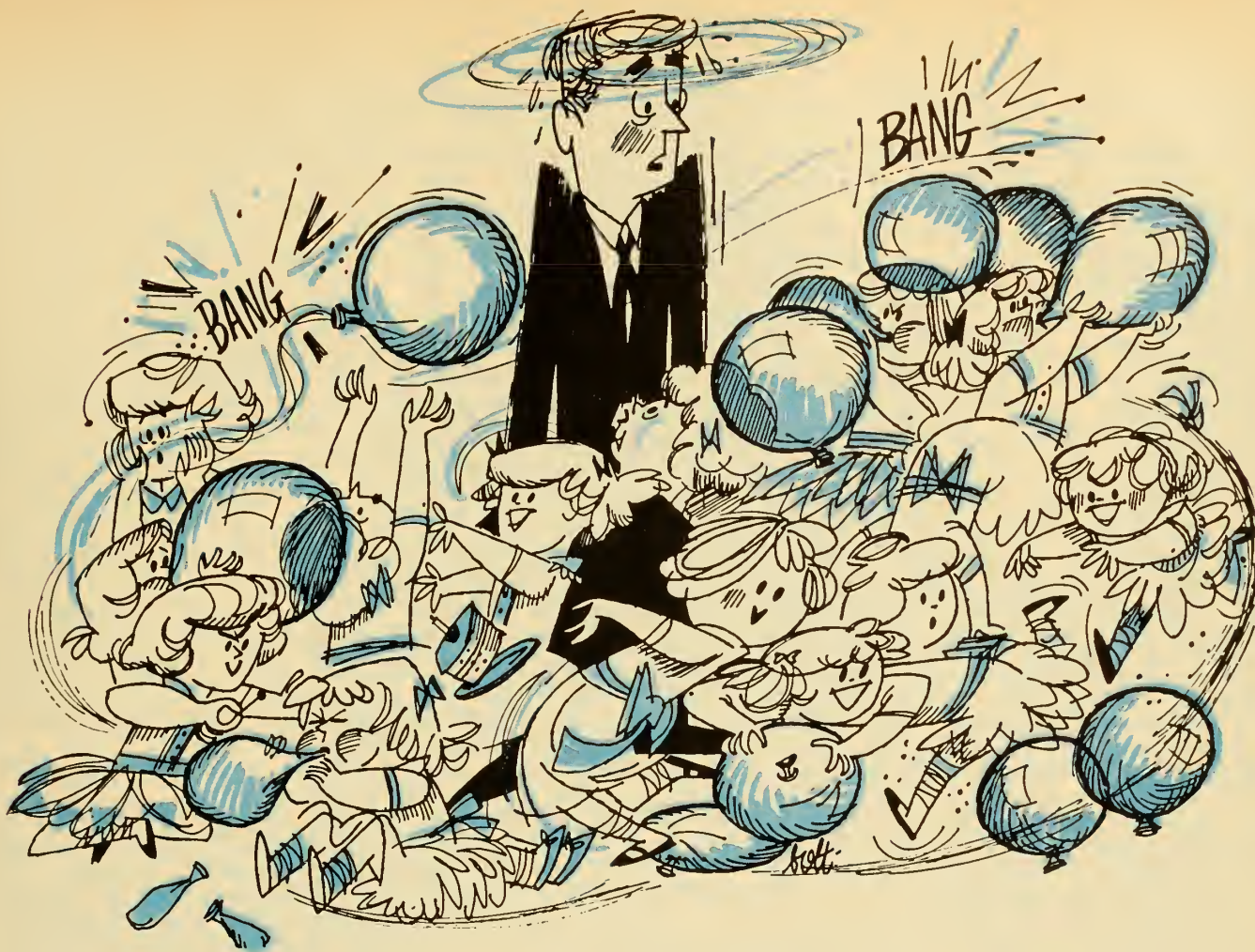
Mr. Walker expressed determination not only to maintain but to raise the levels of training for Life Line personnel.

"A Christian lay movement that is disciplined and growing always in understanding of human problems is essential to the whole Life Line concept," he said. "High standards of initial training and frequent refresher courses are an obligation. We can do no other than set these high standards in view of the almost startlingly high standard of confidence in us.

"In a mass society, the church must change to meet changing needs. Here Life Line is showing how to do this in a modern city."

Small wonder then that Dr. H. R. Gough, the former Anglican archbishop of Sydney, described Life Line as "one of the greatest experiments or adventures in evangelism the church has taken on in Sydney for a long time." □





# DON'T FORGET THE CANDLES!

By DELBERT GENE CARTER

KATHRYN, sometimes called Kate but mostly called Kay, is my perfectionist wife. It is when I am angry that I call her Kathryn. When I am displeased, it is Kate. Otherwise it is Kay.

Kay never has been known to shirk a motherly duty. She keeps four neat diaries recording the cute sayings, teeth cuttings, diseases, vaccinations, triumphs, defeats, and embarrassments of our four children. Meals are punctual, nourishing, and delicious. Clothing magically gets picked up, washed, ironed, and returned to drawers and closets.

But occasionally even the best

get victimized, and that is what happened as our daughter Rebecca Lynn was turning eight. As usual, Kay had begun her meticulous preparations for the birthday party. Then the phone rang. It was my mother-in-law. Kay's father was seriously ill in Amarillo and, of course, we decided that she should go to her father's side. That was when I became a do-Dad.

"What about Rebecca's birthday party?" Kay worried.

"Call it off," I suggested.

"We can't do that!" she said.

"I might be back in time," she continued. "The party's not till Friday afternoon. And if I didn't

get back, you could do it—most of it's all worked out."

I accepted the obvious. "Okay," I said. "Okay."

Then came the coaching: "Mail the invitations Tuesday . . . tomorrow. That will give the mothers time to pick up some little gift. Get a cake from the bakery. Order it Wednesday, or Mr. Ferre won't have time to . . ."

"Okay." Childish instructions unnerve me.

Kathryn, or Kate, or Kay—I was not sure which—left Monday, taking our two preschoolers with her.

Thursday morning, luckily, I remembered and sent all 14 of the



invitations to school with Becky.

Friday morning I tried painfully to recall details of Kay's instructions. The morning mail brought a letter saying her father was recovering nicely from his illness and she would be home Friday evening. This gave me no consolation.

On the way from the post office I passed the bakery. Delicious aromas drew me inside, and I inhaled the smells of fresh-baked cookies, cakes . . . Cakes!

Horace Ferre gave me a crooked-tooth smile: "Good morning, Mr. Carter. Need something?"

"I need a birthday cake," I said.

"All right." He took a stubby green pencil from behind his ear and began to scribble: "One birth—"

"I've got to have it by 3:30 this afternoon."

The pencil paused in mid-word. My heart stopped altogether. Mr. Ferre did not move for a two-hour second, and I could hear Kay's direction: "Order the cake Wednesday." Then the pencil lurched forward: "—day cake, 3:30 p.m."

"What color?" he asked, grinning—maliciously, I thought.

Good heavens, color?

"Brown," I said. "Yes, chocolate."

He wrote that down, then asked: "Do you want it decorated?"

Whoever heard of a plain birthday cake? But I was in no position to get cute. "Yes, if you have time."

"What do you want on it?"

"Happy Birthday, Becky," I said, thinking this was not very original.

"Happy Birthday, Bessy," he wrote.

"No, no," I said, straining the impatience out of my voice, "Becky. B-E-C-K-Y. It's short for Rebecca."

I picked up the cake that afternoon. I also bought the groceries, the ice cream, and the favors. These were oversized pencils with small Chinese dolls where erasers should be. And I bought balloons, lots of balloons. I bought paper plates and cups, too, a near-genius decision, I thought, since it had not been part of the original instructions. I might have decorated the house, too, but I was interrupted constantly by mothers bringing presents with a that's-not-much-notice look on their faces. But the house

was clean in a bachelor sort of way, and I felt reasonably prepared until 3:45 when I heard the chattering and squealing. They were coming, and I had to entertain them until 6. Games! I had not prepared a single game.

I opened the door and let in the storm, and instantly I knew why hurricanes have girls' names.

"Okay, girls," I shouted above the shrieks, "get into a circle and sit down on the carpet." All good party games are played in a circle.

While the storm was diminishing to a gale, my eyes fell on the balloons. Surely there was something they could do with uninflated balloons. There was: "Now, I'm going to give each of you a balloon." They squealed, clapped their hands, and bounced around. "What I want you to do is blow 'em up." More squeals. "And the first to blow one up till it *pops*," I said the word with emphasis and paused for suspense: ". . . gets a dime."

Hysterics. They popped balloons for 30 minutes. This gave me time to think. If I was to get the table set and supper finished, I realized, I had to get the girls outside.

AT 4:30, I forced them into the backyard to play croquet. For the next half hour I had a steady stream of complainers; our croquet set has only six balls and mallets.

By the time a small girl with frosty-white breath rapped on the glass door, the table was set in the kitchen and the supper was ready. "Mr. Carter!" the girl announced: "We're cold!"

I had forgotten to give them their coats, and their teeth were chattering. It did not take long for their voices to thaw, but there was an epidemic of colds at school for the rest of the winter.

Queen Rebecca took her place at the head of the table, her subjects scrambling for the chairs closest to her. Her eyes flashed excitement, and a surge of pride swept through me. Momentarily I was glad to be in this trap.

"For supper," Kate had advised, "serve potato chips, pop, dill pickles, and sloppy joes." The girls ate, doing no damage to the reputation of the sloppy joes. Then

came the cake. Ceremoniously I placed it on the table. But just as Becky, eyes closed tight, cheeks bulging, prepared to blow out the candles, some smart little girl screamed: "There's only seven candles!"

Becky's eyes flew open, her lungs collapsed. She counted: "One, two, three . . ."

"Eight!" I said at the last moment, poking the final candle into the icing and touching a match to its wick. The girls squealed with delight. Becky blew out the candles, all eight, and I served ice cream and cake.

Next came the gifts. Becky scrambled the cards thoroughly as she clawed each present from its wrapping, but she was radiant in her gratitude: "Just what I've always wanted! Thank you!" Then she gave the girls their favors, and all seemed pleased.


The clock chimed 5:30. Half an hour to go, and I had exhausted my ideas! But a genie on my shoulder whispered: "Let them play Gossip." Man, that's a natural, I thought. For 10 minutes they whispered and giggled in each other's ears. Then the storm broke again, and they were chasing each other through the house in some version of tag. Collision tag, I think. I went to the kitchen and began cleaning the table, ignoring the din.

Then, magically, everything stopped. The mothers were arriving to take them home. Partings were spoken, and as the door closed I heard one little girl say: "Next time I'm going to get *my* daddy to have *my* birthday party."

"Whee!" I exclaimed weakly, stepping back into the wrecked but quiet house. For the next hour Debra, our oldest, and Becky and I picked up tissue paper, ribbons, and shredded balloons. The floors were swept, and the house was beginning to acquire a semblance of order when the door opened and the other half of my family gushed in. There were Larry, my handsome son, and Donna, my youngest and cutest! But who was that *beautiful* woman with them? Kathryn? Kate?

"Thank heavens, Kay, you're home!" □





Church members have become increasingly aware that their lives as Christians are inevitably affected by political decisions. In Washington, a Methodist agency encourages citizens to get a . . .

# Briefing at the Top

**I**N WASHINGTON, D.C., the comings and goings of large groups of inquisitive citizens excite little stir. In federal offices, even in embassies of foreign governments, such groups appear frequently, seeking information on wide-ranging subjects as the basis for sound judgments about world and national affairs.

Chances are good that any one of the groups will be Methodist sponsored. Since 1963, nearly

300 delegations from all parts of the nation have participated in Washington seminars sponsored by Methodism's Board of Christian Social Concerns. The visitors are welcome everywhere, from the State Department to the halls of Congress; and without hesitating to express Christian opinions, they enter actively into discussions with experts on civil rights, Viet Nam, world food problems, foreign aid, and disarmament.





*At the State Department: Frank Ellis, chief of the Food for Peace Division of A.I.D., tells delegates about a low-cost, high-protein milk substitute now available to starving people. Listening intently (upper right) is the Rev. John R. Wise, pastor of First Methodist Church, South Gate, Calif.*



*Making a photographic record of her visit to Washington is the youngest member of the group, 20-year-old Ann Llywelyn of Hawthorne, Calif., a secretary, who was particularly interested in a discussion on "Viet Nam and United States Foreign Policy" by Dr. Sanford Gottlieb. In turn, she will report to the Wesley Club of her church.*



WHILE it is not necessarily true that more Methodists are interested in government than members of other denominations, it does seem that way as more and more of them descend on Washington. The fact that they are there—not as sightseers but seriously looking for answers—is no coincidence. Credit goes to the Board of Christian Social Concerns, a Methodist agency which since 1963 has steadily expanded its program of assistance to seminar groups in planning their schedules for visits in the nation's capital.

"A growing number of church

groups—representing annual conferences, districts, or individual churches—are coming here," says the Rev. J. Elliott Corbett, director of the Washington Study Program for the board which has headquarters just one block from the Capitol. "They come here to make a firsthand study of current domestic and international issues in the light of Christian faith.

"Our visitors also are interested in the Christian citizen's responsibility and the church's role in exerting a positive influence upon government policies."

Detailed information on the pro-

gram is available from Mr. Corbett's office at 100 Maryland Ave., NE, Washington, D.C. 20002.

Typical of the scores of Methodist-sponsored delegations to visit Washington last year was one from the Southern California-Arizona Conference pictured on these pages. After spending several days in New York, where they visited the United Nations, the 20 adults and young people arrived in Washington by bus. For three days there, they listened to talks by officials—and asked a great many questions. They were briefed on goals of the Board of Christian Social Concerns





*The wealth of the Shiekhdom of Kuwait, one of the largest exporters of crude oil in the world, is symbolized by its magnificent new embassy. Here the group will hear a talk on the tiny, oil-rich nation and a discussion of the Islamic religion. Then at the State Department (below), they join in a round-table seminar directed by Philander Claxton, special assistant to the Secretary of State, on the growing world-population crisis.*



itself, sat in on a session of the U.S. Senate, and visited their own congressmen.

The Senate visit particularly impressed the Rev. Kenneth Watson, pastor of First Methodist Church, Hawthorne, Calif., and leader of the study group.

"To see these men in action was a great experience for us," Mr. Watson said. "Another highlight was hearing some very able staff persons present to us the issues and problems of today, with suggestions as to how we might be able to help solve some of them."

The conference delegation left

Los Angeles by air on October 3 for the 10-day trip to Washington and New York. A total of \$330 covered round-trip air fare, bus travel between the two cities, and hotel accommodations. (However, groups traveling by bus from the Midwest often manage a week in Washington for \$100 a person.)

As director of the Washington study seminars, Mr. Corbett observes that "many people don't realize how the church is increasingly active in coming to grips with national issues and the affairs of government." Members of the various groups are encouraged to

dig deeply into the issues from the vantage point of the Christian faith.

But the benefits of the study tours reach beyond the participants. Mr. Corbett always urges them to share their experiences with others back home. He suggests that each group plan to spend at least three days in Washington "to avoid the frustration of surface sampling."

But even a week, he says, would not exhaust "the vast range of resources available, educationally and culturally, to those who plan their visit creatively."

—HERMAN B. TEETER





# LIFE'S *Splendid* OPPORTUNITY

OPEN PULPIT / Drawn from sermons by Methodist ministers

By DAVID S. BENEDICT, Pastor  
Hauppauge Methodist Church, Hauppauge, N.Y.

THE PAST IS always potentially a teacher of the present and the future. Like memory, the mind of faith relies on the past to guide us now.

What past generations have learned about God reminds us what to expect of God in the present and in the future. Their knowledge gives us reason to think that God is at work in the world today in the same way as he was in the times of Moses and of Jesus, for example. And events in their lives can show us how God works today.

In the Exodus, Moses led the Hebrews to liberation from Egyptian slavery. The social and political yoke on their lives and the economic bonds around their bodies were broken. Similarly, shackles are being lifted today in the swift nationalist efforts to release people from colonial exploitation.

But the Exodus delivered the Hebrew people through the purposes and power of God. More than a thousand years later, another kind of Exodus occurred at Easter. In this climactic event, God freed a people from slavery to themselves by raising them to a new life through the resurrection of Jesus Christ. In some ways like the radical transformations modern medical science brings to the human body and spirit, the inner restoration through faith in Christ conquers death and brings men eternal life.

## *The Pattern for Reform*

Often God has had a hand in the exodus of humanity from distortion and abuse and from slavery to narrow and impotent practices. The Protestant Reformation is an example. Luther wanted churchmen released from a medieval captivity. And the Reformation sought not just to get people out of the complexity of

society but to get men of faith into society to save it.

It seems that God has established a pattern of freeing man, restoring man, reforming man by breaking his external and internal bonds and lifting him from a defensive and defeatist posture to a free, responsible, and victorious life.

Today we seem to be entering another movement of liberation, restoration, and reform. The way God works is not entirely clear in the middle of our lives today, but the way he has worked in the past gives us confidence that he is at work in a new liberation and restoration of the present generation.

The way the world today is torn by war, is tense with poverty and population explosion, is scandalized by prejudice and crime leads many people to wonder if God really is at work in this world. Our world is giving us a "run for our life." This is dealt with in *The Secular City* by Professor Harvey Cox of Harvard Divinity School. It could be subtitled, "What's going on in the world today." The main question it raises is: "Can we see God in what is going on?"

New suburban communities have been flooded with great numbers of people. Many are employed by giant corporations; they buy in huge retail stores; they are related to numerous social and civic groups, but none of this fosters close and lasting friendships.

In our sprawling communities, we no longer know by name the grocer, the druggist, the retailer, the employer, or maybe even the neighbor down the street. We react by clinging protectively to those we do know, finding refuge in exclusive clubs, almost as if to guard ourselves from facing another stranger.

Yet opportunities are open to us if we can only see them. Increased population density in urban areas



gives us a multitude of cultural backgrounds. Improved transportation and communication enables us to continue meaningful friendships regardless of distance. Modern appliances offer the house-owner more time to appreciate his neighbor and break down the barriers of "fishbowl living." Instead of perpetuating the impersonal society, we could accept the opportunity of making it more personal and beneficial for all.

A great furor has been raised over pulling religion out of public schools. Shouts of disgust break out over the tearing down of sex standards. The cry continues against the breakup of a business morality. Many traditionally bewoe our "awful" youth and their crazy ways. Such comments make a picture of life that appears very bleak, indeed.

### *New Chance for Freedom*

From another perspective, the present religious and moral breakdown is giving us the chance to free ourselves from old, worn-out modes of thought and action. The situation enables us to reconstruct a better, firmer, moral foundation for life. This may be God's way of giving us a new start as responsible agents of his Spirit and truth.

It is coming about in much the same way as when Jesus sought to destroy the false piety and hypocrisy intertwined in religious beliefs and practices of his day. We need a change in morality, and only a revolution can liberate mankind from its present morass.

Even more uprooting in our modern world has been the progress made in communication and transportation. Increased mobility takes us to places we never dreamed of before. It is fairly easy these days to meet a variety of people with tremendous differences in background. We are flooded with new ideas, views, and ways of life. We are often overwhelmed by the swift flow of influences across our lives.

In fear of the new that tampers with the familiar and threatens our security, we begin to berate the passing of the old and cry out how bad life seems to be. But in the long run, who is to say that this fast-moving society of ours is not more in tune with God—with the way he is and acts—than suspected?

The God we believe in is One of movement and change. Our God is not confined to a mountain or an ark or a temple but constantly sojourns with his people in the living Spirit of the Lord Christ. Our God is leading us on a pilgrimage through life.

There is no sense in renouncing our newly acquired mobility, complaining how the fast pace exhausts us and wishing we could depart to some peaceful New England countryside. For our present pace and mobility give us the precious opportunity to move with God, to get to the places where God is already at work in our world, to get about the world to those in need, to swiftly spread afar the care and hope of Christ.

There is still another reason why we can take heart. Even commonly held attitudes can encourage us to see God at work in daily tasks. For instance, every idea, machine, program, or person is measured by whether it does the job. Jesus gauged the truth of life not by what was said but by what was done. He

saw life not through rose-colored glasses but in its naked need and practical truth. This is shown in his challenge to the rich young ruler to give all he had to the poor if he wanted to gain eternal life. Being practical can thus keep us very much attuned to the spirit of our Lord and compel us to get things done for him that we never thought possible.

Cecil Northcott, a British publisher and writer, tells how churches in the heart of London had to face the fact that they no longer had residential congregations after the war. Instead of closing their doors, they worked with the situation and formed "guild churches," each specializing in one particular function, such as worship, education, youth programs, the arts, missions, or some other phase of the ministry of Christ in the heart of the city.

One approach to life is that this is man's world and God does not seem to have much to do with it. How can we redeem that idea? Men and machines do dominate our world, control our activities, even decide our destinies. Man glories over the products and programs he formulates, while God appears to be only an ancient father who amuses himself by spoiling our fun.

In the midst of this man-centered approach to life, a Christian can confidently affirm that it is God's own doing that man and his machines are at the center of the world. God acted first in creating the world. Then he made man responsible for it. In the mind of the Hebrew, this gave meaning and purpose to existence.

### *Partners in Creation*

Man was entrusted with tilling and keeping the soil, sowing it, and thus developing the capacity of creation. To top it off, man was given dominion over the whole of creation, management of the affairs of all living creatures, being responsible for bringing creation to its proper destiny.

Thus, from the beginning, we have been partners with God in bringing the world to maturity—in finishing the creation. In this sense, God wants this to be man's world and his workmanship.

God showed how earnest he is by sending his Son, Jesus, into the world. In this way he brings about a new creation. The Christ event is evidence that God redeems what he has created. And his redemption empowers us with love and truth, so that it is possible for men to master the world of affluence, the machine, and the weapon. It is possible to overcome hate and prejudice—and to guide the world toward God's redemptive destiny.

The crises, changes, and seemingly godless attitudes we face every day are God-given opportunities for improving and perfecting the world. Amidst the pressures, the upheaval, the swift pace, the violent differences in opinion and backgrounds, we, nevertheless, do have the ongoing hope that God is at work.

This is the opportunity we have as churchmen: today is no time to give up on the world. The Exodus and Easter of life never end. Any day is the occasion for a new liberation and a new restoration. It is up to us to decide which way the world is going, for we are signs and means for furthering God's work today. Let's not miss the opportunity. □



# *fraud!!!*

What happens when high-spirited collegians invade Florida beaches seeking spring sun and fun? A Louisville psychiatrist wrote these observations during Easter week, 1966.

The Ichthus team he describes will not be in Daytona this year, but will return in 1968.

By DAVID STEWART

"FRAUD!" It was a derisive shout.

Three trucks pulled up on the hard sand. In the first, a spirited Dixieland band punched out a bright and bouncy tune. As a crowd

gathered, attention switched to the third truck where a magician announced that he proposed to float a lady in the air.

The boy in shorts, sneakers, and fraternity sweat shirt, holding an

opened beer can, shouted again from the crowd's edge: "Fraud!" It seemed his favorite word.

Joe Hale, a fresh-faced and personable young man, smiled at the heckler and set about making the



lady float indeed, five feet over the bed of the truck. The boy stared, along with several hundred others.

"Hey, how'd he do that?"—from a girl at his side.

"Damned if I know," he scowled, perplexed.

Joe set the lady down and turned to the microphone: "We're here because it's Holy Week. It commemorates the death and Resurrection of our Lord. You students are here at Daytona Beach to have fun. That's good. We just want to tell you that we're Christians and . . ."

It was a gentle sell. The students watched with an array of attitudes.

Into Florida's seductive atmosphere of bright sun and soft breezes, college students, bent on temporary escape from college responsibility and control, rush like lemmings, barely stopping at the water's edge. Their migration from colleges and universities across the country has become a yearly pre-Easter ritual along Florida's east coast.

Into this throng at Daytona Beach has moved a curious group calling themselves the Ichthus Caravan, a grab bag of college and professional athletes, entertainers, ministers, and more college students. These 70 people have come on a mission—to bring news of a different way to live.

Sponsorship of the caravan is not easy to determine. The Rev. Ed Beck, former basketball great at the University of Kentucky and now director of evangelists for The Methodist Church, seems to be in charge, and the group does have a Methodist flavor. But there are Presbyterians, Baptists, and a Catholic, too, all held together by their shared interest in Christ. All aggressively show their flag—a simple outline of a fish overwritten with the Greek letters spelling "fish," that earliest of Christian symbols. It appears on their trucks, outside their coffeehouse tent, and on their black sweat shirts.

Facing one of the greater challenges in urban administration, Daytona city leaders have learned to cope with the annual invasion of high-spirited and hell-bent youths—an event that would make most city authorities call for the

National Guard. Daytona's greatest natural advantage is the source of its problem: its Atlantic Ocean beach. Wide, smooth, and firm, it stretches for mile after white mile, offering room for uncumbered driving, parking, necking, and sunning for all comers. And come they do. In venerable wrecks and throaty Mustangs, ancient buses, glistening GTOs, and discarded hearses . . . anything that can roll the distance.

Most are undergraduates in their late teens or early 20s, and the boys outnumber the girls at least two to one. A view of the beach scene



suggests a tremendous exercise in rigorous conformity—a homogenized hodgepodge of bathing suits, sweat shirts, cut-offs, and bare feet. An open beer can in hand<sup>1</sup> is essential; a dip in the ocean is not. Few go in the water.

Into this mélange of beards, beer, burns, and bikinis moves the Ichthus Caravan. To engage, to entertain, and to remind is the aim.

From Bill Wade, quarterback of the Chicago Bears: "We just want to remind everybody that this is Holy Week. My own life is different because I am a Christian."

Or Paul Anderson, "strongest man in the world," drives a nail with his bare hand and hefts a ton of boys collected from the crowd before he notes that he, too, is a Christian and glad of it. Then with a blare, a riffle, and a bloomp from the Dixieland band, the trucks move along to a new crowd.

<sup>1</sup> A new city ordinance, effective since November 1, 1960, prohibits the consumption of alcoholic beverages on beaches, sidewalks, alleys, and other public areas.—Editors

After dark the program and approach are different. Instead of the mobile show on the trucks, it starts with a variety hour in a beach bandshell. The performance may include folk songs, more magic, or jazz. Then comes Steve Sloan, star quarterback, or Paul Crain, Alabama's All-American center, to give a football anecdote followed by a direct, unabashed statement of his own Christian experience.

But youthful energy is abundant, and by midnight the crowds jam the bistros for dancing and more beer. The concentration of humanity per cubic foot is unbelievable.

Dancing would seem physically impossible. Yet the dance floor solidifies with people losing their identity; lumpy, undulating protoplasm, moving to a beat of massive volume. Bravery is getting onto the dance floor barefooted.

Small groups of Ichthus fishermen follow the crowds. Owners and managers of the night spots are cordial, and when the dance band takes a break and the go-go girls sit quietly in their cages, the lights go up on indispensable Joe Hale who amazes with magic and then hands the mike to Don Shinnick, loquacious linebacker of the Baltimore Colts. Don gets a few laughs, and then, to a quiet and pensive crowd which knows and respects him as a skillful professional, he tells them that Christ is an essential in his life. Two or three phrases, no more, and the caravanners are off to the next place.

"I live in an artificial world," a club owner volunteers, waving at the garish lights, the Polynesian

decor, and a go-go girl bathed in a purple glow. "I can spot a phony a mile off. These caravan guys are solid. They can come here any time they want."

There is still another Ichthus approach. A circus tent on the beach is open from midmorning till the wee hours, the center of caravan activities. Conceived as a coffee-house, its chief offerings are casual guitar strumming, nickel coffee, and intelligent discussions backed up by theologians. Sample topics: "Is God Really Dead?" "Are We Ignoring a Christ of Social Action?" "Define Your Terms!"

**D**ESPITE a measure of official tolerance, some of the exuberant collegians do run afoul of local laws. Though numerous, Daytona policemen are just present until they are needed. Like a fence denoting a boundary, they are unobtrusive until someone decides to test the boundary. Then, like a good fence, they are firm.

Too much drinking, underage drinking, and disorderly conduct associated with drinking seem to account for most of the arrests. One gets the distinct impression that in Daytona's police force, some of the young people are running into the first real, unyielding authority of their lives.

Dealing with the several score students who are booked in an average night, the officials are fair and dispassionate. The jail is clean and procedures are well organized, but the fingerprinting, the mug shots, and the telephone call to parents are sobering.

Here, too, are poignant vignettes. One student, pathetically young, his face relaxed and innocent in an alcoholic anesthesia, sleeps quietly on a tile floor, his head in a pool of what his stomach refused to retain. Beside him, a kind of dramatic sequel, lies an elderly man, his face showing the decades of a losing battle with bottles, snoring quietly in his own vomit.

The next morning at a police court the tone is different. The handsome young judge is mirthless, cool, and efficient, but not so stern as the law permits. They come before him one by one, bare-

footed, sunburned, and impressively meek. Several are girls, in shorts and sweat shirts, long hair falling limply, makeup washed away by tears. No giggles. No arrogance. A sudden confrontation with reality. A moment of the truth for which so many profess to search. Perhaps a mark of maturity is the ability to recognize a bit of truth when one runs into it. Some leave the court a bit more mature.

But back on the beach it's 10 a.m. and time to make the scene. The cars appear, blankets and coolers are deployed, and the thousands swarm. In cars, on foot, the constant move begins.

A boy happily eyes a lithe brunette, obviously a stranger to him. "I'll take that one in the black bikini!" She turns and wrinkles her nose at him. "You're chicken!" he shouts.

She turns toward him, playfully petulant, "Am not," and meets him, arms outstretched for a quick kiss, then wriggles free and scampers away.

Another girl sports a button cunningly pinned to her brisket which says, "Push here to turn me on!"

A policeman stands over a protesting boy who is removing a sign from the front of his convertible. Printed in black capitals is "Mister Period." "But it's just my name. You know, like some guys put their initials on their cars."

The policeman is drily unconvinced. "Would you like to prove it's your name?"

Grumbling, the boy puts the sign in the trunk and slams the lid.

But for each of those who test the limits there are countless others who come only for fun and excitement and sun and a feeling of belonging to a youthful wave. It is an exuberant dance of life—bawdy, vivacious, alive in every cell, even if somewhat confused, frightened, and not nearly so wicked as its members rather self-consciously assume.

Into this pulsating, kinetic mass the Ichthus Caravan throws a small lump of leavening. And talent, sincerity, and energy. But talent isn't rare, sincerity is everywhere synthesized, and energy can be purchased. The essential ingredient

seems to be just what they say it is—the ageless message, tested by Caesar and on the cross and in the catacombs. Meeting all varieties of youthful cynicism, these men direct solid testimonies to the groping, testing ego of youth.

It is not an easy group to approach—or to influence. Youth of the '60s often are rich in means and energy but philosophically skinny, their psyches pocked with aene from a diet rich in permissiveness. But most get over the aene, and one can see tiny hints of maturity in them even as they play. Within a few years, they will need this same energy and drive but then redirected toward making a way, forming a pattern, burnishing an ideal. And 20 years from now many will be setting down a heavy foot, no longer bare, on the very idea of *their* daughters going to Daytona!

**T**HE Ichthus Caravan is a tentative experiment in dealing with an unsolved phenomenon of our time—our disenchanted, self-preoccupied, rebellious youth. The caravan is a sharply outlined example of Christians doing their best to deal with a soiled and self-centered world, bent on raising a standard, yet willing to be ignored and heckled. Wise (and cool) enough to communicate, shrewd enough to avoid patronizing, strong enough to be kind, the caravaners represent an accommodation to time and change, but not a compromise of the Gospel they bring.

There will always be some who shout, "Fraud!" It requires no investment. Ever since Christ began the technique of going to the throngs wherever they were to be found, some have shouted, "Fraud!" But many have heard and pondered; some have been changed. Real Christians always have had an influence beyond anything predictable from their numbers. At their best without law, without compulsion, without authority, but with flexibility, with humor, and with an inner glow, they cannot be mixed into the world without giving it a new tinge.

The Ichthus Caravan rolls along in some well-worn tracks. □



# The World's Easter Art

◇ Some 15 centuries passed between the time Jesus told his disciples to preach the Gospel to all the nations and the time Christianity really penetrated beyond Western Europe and the rim of the Mediterranean. Then the Portuguese took their faith to India, Japan saw its first missionary, and the Spanish conquistadores invaded the Americas with sword and cross. In another 50 years, Jesuit missionaries were in China; still later, the story of Christ reached deepest Africa. In each far land, it was told first in the European idiom, which fell strangely on the eyes and ears of people with different skin and culture. Even so, they took Jesus to their hearts and, slowly, began to express their faith in their own art.

"The Healing Hand," by Frank Wesley, India. Painted for the Board of Missions of The Methodist Church.







"Jesus and the Children," by Sully, Leopoldville, Congo. "The Good Samaritan," by Helene Razenatefy, Madagascar.

◇ Christ's ministry is recalled in the work of the artists on these two pages. African painter Sully shows "Jesus and the Children." The colors in this canvas are as brilliant as the sunlight and foliage of the artist's native Congo. Jesus, of course, is black. Helene Razenatefy of Madagascar applied cloth to cloth to interpret the parable of "The Good Samaritan." The scene could be in Africa, or in the West Indies; but certainly it is in and of our own time. In contrast to the directness and simplicity of this African art, Francois Nakayama's color-etching of "The Adulterous Woman" is highly sophisticated and cosmopolitan—reminiscent, even, of Greek drama. Nakayama, who studied in Europe and is a Roman Catholic, is one of Japan's greatest artists. He is not the lone Christian artist there. Japan's Christian community totals less than 1 percent of the population, yet a disproportionately large number of its artists are Christians.





"The Adulterous Woman," by Japanese color-etcher Francois Nakayama.



◇ "Jesus and the Apostles" is by Sadao Watanabe, famed as one of the few masters of katazome, an art form in which the picture is dyed instead of being painted or block printed. Dyeing is done through a stencil pattern, and Watanabe uses only natural pigments or vegetable dyes. This dye process is hundreds of years old and derives from Okinawan art. All Watanabe's major works have biblical themes. "I am seeking a way to let the Christian faith penetrate Japanese traditions," he says. He combines ancient techniques with modern expression. In South America, primitive Indian art forms disappeared as Spanish and Portuguese baroque art was brought in. Yet the strength of those primitive forms is reflected in Bolivian painter Enrique Valda del Castillo's painting of the awe and wonderment in the eyes of the simple man who looks upon Jesus and is moved to exclaim: "Behold the Man!"

"Jesus and the Apostles," by Sadao Watanabe, Japan.







"Behold the Man," by Enrique Valda del Castillo, Bolivia. Owned by Ann Love, Pensacola, Fla.



"The Friday Morning," by Frank Wesley, India.



"Peter's Denial," by Bakela Stephanes, Ethiopia.





"The Crucifixion," Chile, by Lionel Hunter.

◇ "Peter's Denial," which took place in the firelit courtyard of the high priest's house in Jerusalem, happens in an Ethiopian village in Bakela Stephanes' painting of the terrified disciple's three refusals to admit that he served his Master. And since the artist is Ethiopian, it is not surprising that the figures in the painting are Ethiopian, too. The agony of the route to Calvary comes through in the tortured brush strokes of "The Friday Morning." This painting, and "The Healing Hand," on page 35, are the work of Frank Wesley, grandson of a Methodist minister. Using a variety of styles, he has helped to bridge the gap between the art of his native India and that of the West. Lionel Hunter's stark "Crucifixion" was painted for a filmstrip produced by the Latin-American Evangelical Commission on Education, located in Concepcion, Chile.





"The Resurrection," by Francois Nakayama, Japan.

◇ "The Resurrection" is best described in Matthew 28:  
 "Now after the sabbath, toward the dawn of the first day  
 of the week, Mary Magdalene and the other Mary went to see  
 the sepulchre. And behold, there was a great earthquake; for  
 the angel of the Lord descended from heaven and came and rolled  
 back the stone, and sat upon it. His appearance was like  
 lightning, and his raiment white as snow. And for fear of him  
 the guards trembled and became like dead men. But the angel said to  
 the women, 'Do not be afraid; for I know that you seek Jesus who  
 was crucified. He is not here; for he has risen, as he said.  
 Come, see the place where he lay.' " Francois Nakayama  
 is one of the few serious contemporary artists who  
 have tried to interpret that first Easter morning.



THERE is a word from Paul in the New Testament reminding the Corinthians that they were Christian because they had had a profound experience of Christ's resurrection, and that without this their faith would be futile.

This is a good word for our day, too, when serious theologians suggest that "God is dead." Each of the principal exponents of the theory comes to his conclusions from a different viewpoint, but all three argue from obscure and complex premises that are open to question.

This is not exactly the kind of issue that can be settled in the newspapers. But, of course, the news media are not going to drop the hottest story that has come out of religious circles in years. From many of the articles published by American newspapers and magazines recently, a reader gets the impression that widespread atheism is sweeping the country.

#### *Our Practical Atheism*

For years the curse of the church has been its practical atheism. Every poll that samples attitudes shows more than 90 percent of Americans saying they believe in God. But more and more this has become a meaningless belief. When our daily life is lived no differently from that of the good, law-abiding atheist, when belief in God makes no difference in our commitment or way of life, it is time we throw it overboard.

If we live in daily anxiety about tomorrow, if we live in constant fear of death, if our ultimate desire is wealth, prestige, and achievement, if others matter only when they promote our desires, if we are concerned only with being loved and not in giving love, we have to ask ourselves whether our belief in God means anything more than a belief that the moon is made of green cheese. This so-called "God is dead" movement may yet have desirable results if it can push people to state what they mean when they say they believe in God.

A preacher with a pastoral heart must deal with the uncertainty of

many earnest people, especially those who are just recognizing the struggle of living with a kindergarten faith in a very sophisticated age. A pastor must remind himself and all his parishioners again and again that doubt is essential to faith and is not itself evil. "Lord, I believe; help thou my unbelief" must be the constant prayer of even the stoutest believer, lest he become a fanatic or a bigot. We are all named Thomas. But we who call ourselves Christians and try to discern the signs of the times must learn how to live today with a working faith, for the forces released by the new theological thinking may be with us for years.

#### *Back to Reality*

There is a helpful word in a paper entitled *The Nature and Existence of God*, written by H. Richard Niebuhr, published first by *motive* in 1943 and recently republished in its 25th anniversary issue. It is not a difficult paper. Dr. Niebuhr tries to get us back to bedrock reality.

He first tries to show us that faith is not an intellectual assent to a proposition but a reliance upon something. Faith is not saying "yes" in the mind to a proposition of whether or not there is a God; it is committing oneself to something.

Except for the sick man who

does not want to live, none of us can live without reliance on something—some cause, some object of devotion, some center of worth. And this is always our God, no matter what we may say with our lips. The thing we trust, hope for, rely upon, to make life worthwhile—this is God for us. In this sense, at least, there are no atheists.

This thought, of course, is not new with Dr. Niebuhr. Martin Luther stated it clearly four centuries ago: "Whatever then thy heart clings to . . . and relies upon, that is properly thy God." And this is the thing Paul Tillich meant when he identified God as that which is our Ultimate Concern.

When we live with this, and ask really what it is that makes life significant and worthwhile, we begin to discover how few of us really believe in God the Father of our Lord Jesus Christ. Our *self* is often our God. We look to self to make life worthwhile, and we rely on the self. Or maybe we look to our family as the source of what is worthwhile and significant. On Sunday we give lip service to God, but if we don't rely upon him, trust him, look to him as ultimate concern, we may question whether our faith is in God or in the idols we worship.

But the real significance of Dr. Niebuhr's article comes when he points out that the God who is the

# Easter

# Answers

# Unbelief

By JAMES WM. MORGAN, Pastor  
University Methodist Church, Austin, Texas

Father of our Lord Jesus Christ is the enemy who comes and slays all other gods and destroys them.

Try not to acknowledge his presence, yet what name are we going to attach to this fact of our experience—that these things, or ideas, or whatnot, that we have falsely trusted, like our health, our popularity, our achievement, do get destroyed. Death finally wins out over all of them.

But it is not all that grim. The slayer of our idols turns out to be our friend. The enemy of our dreams is the life-giver. Alfred North Whitehead says, "Religion is transition from God the void to God the enemy, from God the enemy to God the great companion."

This is what we mean when we say that Jesus Christ has reconciled us to God. If you have never felt yourself in need of reconciliation with God, then you never have faced this God who limits us, who stands in the way of self-will, who ruthlessly destroys our idols and those things in which we put our trust. The love of God, revealed in Jesus Christ, reconciles us with this God who is often discovered as the enemy of our desires.

And this echoes one note we can never relinquish: it is the profound conviction that we could never respond to God if he were not first seeking us. This inescapable God is "the hound of heaven" that must occupy our attention, this slayer of false gods and false dreams, this limiter of our self-will. This is the One we cannot escape.

But I must turn from such speculation to the only sure ground on which the Christian stands, the story of the time when God most revealed himself, when he offered reconciliation through Jesus Christ on the cross. The Christian must finally stand on this story.

You ask me why I believe in this kind of God, and I reply, "Let me tell you a story." For this story is the means by which the slayer of my self-will is revealed as my companion and my friend. And only in Jesus Christ do I find the boldness to declare, "Though He slay me, yet will I trust Him." Job found this truth elsewhere. Millions of Jews profess to live by this faith, and I've no desire to doubt them.

I can only declare that it was a man named Jesus, whom we've come to call the Christ, who revealed this God to me.

And so, in these days of unbelief, Christians are called to live by a style of life and a commitment which is finally the only word we offer. I do not discount reason or intellectual discussion. But I must finally say that faith for the Christian is *discipleship*—commitment to Christ and reliance on him.

### *The Christian Style*

Many of our claims about God may grow silent, but not our discipleship. We are asked to demonstrate our reliance upon him whom we believe to be the ultimate, the value worth living and dying for.

Perhaps someday we shall have the courage to rewrite our vows of church membership like this:

- Do you love all for whom Christ died, and despite failure do you offer your life for them?
- Despite failure will you trust your life to God without reservation?
- Is your gratitude for forgiveness and acceptance such that you will express your thanksgiving by living a life for others?
- Will you join yourself with others of this commitment as a community of faith to go forth and serve the world?

This is what we mean by a style of life. But let me offer another phrase to set beside the demand for discipleship as an answer to unbelief. This must be a style of tolerance and anger. Christians have come to the role of self-righteous judges, and in this day of so great change, we're getting a pretty black eye for a stance of intolerance. We've got to learn "to let people be," in Gordon Cosby's phrase, instead of denouncing those with whom we differ.

Alec Vidler has defined this tolerance well. The Christian man he wishes to see emerge is "the man who is tolerant, not because he regards all opinions as doubtful but because he knows that God alone is true—the man who is ready to learn from all men, not because he has no creed of his own but because his creed assures him that God is teaching and chastening all

men—the man who has plumbed the meaning of the great New Testament word about having nothing and yet possessing all things—the man who can at once rigorously doubt and sincerely believe."<sup>1</sup>

But tolerance can never exist by itself. The tolerant Christian there described must also have the anger of Christ who was never willing to accept evil, but was always working to overcome it. There must forever be in every Christian an anger to overcome that which is obscene.

It is obscene to club nonviolent people who protest. It is obscene to allow little children to be so culturally deprived in our affluent society that they cannot survive. I hope I will forever be angry at the obscenity of little children crying in a field where bombs have fallen. Though I have no easy solution to the international nuclear-arms race, I hope I forever remain angry at the obscenity of making more and more bombs capable of destroying the world.

Our discipleship shall be our best answer to unbelief. Our tolerance and anger, growing out of this discipleship, shall be our faith and our answer. Belief in God is hard today for any serious mind, but we are meeting God perhaps far more profoundly today than in easier days of belief. He is always out in front of us, beckoning us onward. He is profoundly in our neighbor's need that keeps thrusting itself upon us. He is the disturber of our easy illusions, the destroyer of our false gods. He resides in a profound sense in these convictions we cannot escape, that we are responsible, that we belong, that we are judged and found wanting, that we must be forgiven, that our brother is eternally significant, that love is better than hate. This is faith that demands commitment.

For the Christian, whatever the day may bring, we can never give up Jesus Christ. In this tentative faith, I am content to live in these exciting days, searching and praying for indomitable patience, profound gratitude, and trust without reservation. □

<sup>1</sup> From *The New Essence of Christianity* by William Hamilton (Association Press, \$3.50).  
—EDITORS



For the first time, Protestant and Roman Catholic film agencies have honored a motion picture jointly. It is, say the critics, a film of great integrity and artistic skill.

# A Man for All Seasons

By JAMES M. WALL  
Editor, *Christian Advocate*

STILL another ecumenical milestone was marked this year as the first joint Protestant-Roman Catholic annual film award was presented to *A Man for All Seasons*, now showing in motion-picture theaters around the nation.

Efforts to present a common church front to the film industry and to develop mutual educational interests have been underway for several years, but not until late 1966 did conversations reach the joint-award stage. When they did, Director Fred Zinneman's film adaptation of the Robert Bolt play was a clear-cut selection by the National Catholic Office for Motion Pictures (NCOMP) and the National Council of Churches Broadcasting and Film Commission.

Acknowledging that future decisions may be more difficult, officials of the two church bodies embraced *A Man for All Seasons* as an appropriate opener for what they hope will be a new era in concrete ecumenical efforts. They agree that cinema must be judged for technical excellence, content, and—most important—for the view of life it espouses.

The film presentation of the 16th-century struggle between Sir Thomas More and King Henry VIII has received critical acclaim on all three of these counts. It provides Catholic and Protestant authorities with an example of cinematic brilliance which they can show to the film industry and say, "This is what we mean by a good film."

The need for such a clear stance has been increasingly apparent in the past few years as both church bodies have struggled to escape their earlier moralistic postures in relating to the industry. Many Catholics remember the old Legion

of Decency, which condemned any film which violated a very specific, and therefore legalistic, code. Protestants, while not operating under such rigid moral judgments, also had traditionally evaluated films in surface terms, limiting their criticism to disapproval of nudity, profanity, and immoral behavior.

Many churchmen, of course, still judge art and entertainment by explicit codes. But increasingly in recent years, Protestant and Catholic film critics, teachers, and officials have sought to push this evaluation beyond surface codes into an understanding of the basic intent of the film-maker. Out of this common concern came the idea of giving a joint Protestant-Roman Catholic award which would declare common appreciation for positive achievement.

Both church bodies also presented 1966 awards of excellence to other films in various categories (see accompanying box). But, ecumenically speaking, the most excitement of this or any other season was generated by *A Man for All Seasons*.

This first joint-award winner is a film which church audiences can receive with relatively little ambiguity because it deals specifically with religious subject matter, and does so with great integrity and artistic skill.

Many of the films praised by church critics in recent years have been "implicitly" religious—that is, their content has dealt with questions of ultimate seriousness even though the story and setting in

which those questions were posed often were secular, or even anti-religious. This has confused many in the church public, accustomed to receiving religious subject matter in packages labeled "sacred" and accompanied by organ music.

*A Man for All Seasons*, however, is about an explicitly religious issue: the decision by Sir Thomas More to go to the block rather than condone what he felt was an act of rebellion against the church.

This decision is the focal point around which swirls the dramatic



*Sir Thomas More, on trial for treason, faces his accusers. Paul Scofield, who played the stage role, also stars in the film.*

series of events that took the Church of England away from the ecclesiastical control of the Roman Catholic Pope. The film covers the last six years of More's life, from his casual, landed-gentry existence as a member of the English aristocracy, through a troubled tour as Henry VIII's chancellor and, finally, to his beheading in 1535, ostensibly for treason, but actually for refusing to support Henry's break with Rome.

More was an intellectual, friend of the famed humanist writer Erasmus, and author of a book entitled *Utopia*, which gave the English language this term for the ideal society. But he was also known as a man of principle, having served in several minor government posts before becoming England's ranking government official.

Unable to sanction Henry's decision to defy the Pope by divorcing his wife Catherine in order to marry Anne Boleyn, More resigned as chancellor and went into retirement. Almost alone among England's leaders, More continued to withhold his public approval of the king's actions, hoping his silence would protect him from the usual fate of men who defy their king.

More did not court a martyr's death. He sought only to maintain his personal integrity while avoiding any show of outright arrogance and rebellion against constituted authority. This careful balance between personal and social responsibility is as delicately handled by Bolt in his screenplay as it was in his original 1960 stage presentation.

The movie, while essentially a "filmed play," utilizes the color camera to deepen the power of Bolt's portrait of a man struggling with his conscience. Shots of the massive architecture of the castles of English royalty suggest the strength of More's adversary, just as views of the quiet waters of the River Thames are a peaceful prelude to the stormy conflicts that are to follow.

In an early scene, Cardinal Wolsey's flowing red robes fill the screen to confuse the senses, recreating something of the love-hate attitude More must have felt toward the church to which he had to re-

main loyal despite his feelings.

Again, King Henry's visit to More's lovely country home is highlighted by a brief exchange with Margaret York, revealing the high level of education of both More's daughter and the young king. The impression is that Henry is no vulgar tyrant, but a man of culture, sensitive to the price his own integrity must pay for the proper exercise of his royal power. Of course, this fact can be stated verbally, but it is the unique ability of the film medium to combine visual images, dialogue, music, and screen movement that gives it a power not found in other art forms. And in this particular film, Director Zinneman utilizes his medium with great skill, depicting More's anguish in such fashion that

it becomes personal for each viewer.

A contemporary described More as "A man of marvelous mirth and pastimes, and sometimes of a sad gravity—a man for all seasons." But More also is a man for all ages, for his problem of conscience is not one limited to England of the 1530s. Courage of one's convictions in the face of enormous pressures is a quality much needed and seldom found in any era, especially among those who wield political power.

This film, therefore, is more than a historical statement; it is a declaration of faith in man's ability to be his own man, to live his own life. And this is what sets it apart as a motion picture of special distinction for Christians. □

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### 1966 Motion Picture Awards by the National Council of Churches Broadcasting and Film Commission

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Awards to American-produced films of outstanding artistic merit are presented each year by the National Council of Churches Broadcasting and Film Commission as encouragement to filmmakers and recognition of the importance of the film medium to contemporary culture. This year's winners are:

**Who's Afraid of Virginia Woolf?** (Warner Brothers). A film which, as seen from Christian perspective, "portrays with honesty and compassion the human situation, in which man is caught in tension between his attempt to realize the full potential of his humanity and his tendency to distort that humanity." Recommended only for mature audiences.

**The Sand Pebbles** (20th Century-Fox). A film which, as seen from Christian perspective, "portrays human society and its cultural environment in such a way as to enhance understanding of the family of man in its richness and variety." Recommended only for mature audiences.

**A Man for All Seasons** (Columbia). "Treats religious subject matter, whether biblical, historical, or contemporary, with perceptiveness, accuracy, and pertinence."

**And Now Miguel** (Universal) and **Born Free** (Columbia). Two films which "bring qualities of imagination, beauty, and honesty to subject matter appropriate for children."

**The Russians Are Coming, The Russians Are Coming** (United Artists). A film of exceptional entertainment value, appropriate for family viewing.

A special citation was presented to Pier Paolo Pasolini's **The Gospel According to St. Matthew** (original Italian version) for "retelling in imaginative cinematic terms this New Testament story, thus revealing as a realistic and human experience the truth of Christ's life and passion for contemporary audiences."

The National Catholic Office for Motion Pictures gave 1966 awards in the following categories:

For mature audiences: **Georgy Girl**

For general audiences: **A Man for All Seasons**

For best foreign-language film: **The Shop on Main Street**

A citation of merit to the late Walt Disney

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Last December in *TOGETHER*, Stanley S. Jacobs wrote his provocative *They've Helped Make America Gun-Happy*, about the use and abuse of firearms. Many readers responded, opposing Mr. Jacobs' views. Best qualified to reply, perhaps, was the young man who wrote this article, based on his long experience with guns.

# Another Side to the Gun Question

By GARY L. ANDERSON

IT IS AN obvious fact that guns are used in crime and that people are killed in shooting accidents. Because God is concerned with lives that are lost by accident or damaged by crime, the use and misuse of guns is the proper concern of Christianity. As a Christian, a gun-owner, and a competitive shooter, I welcome and encourage such concern. My hope in writing this article is to demonstrate that this issue has more than one side.

Because I love and have gained so much from the sport of shooting, it disturbs me when I read magazine articles on the so-called "gun problem." Their attempt to link the average shooter with the likes of Lee Harvey Oswald, Charles Whitman, and the Minutemen makes it clear that the authors never have known the real sport of shooting.

Guns are usually publicized only when they are involved in crimes or accidents. When I think of the people I have known in shooting, it concerns me that their story, which represents the overwhelming majority of shooting activities, is seldom heard. The variety of occupations of the people with whom I have competed illustrates how ordinary the typical gun-owner is.

Former Olympic shooting-team captain Emmett Swanson is a dentist in Minnesota. Women's national rifle champion Mrs. Inez Sargent is a Texas housewife. Former women's national cham-



*Now preparing for the Presbyterian ministry, the author is an Olympic gold-medal winner, has set four world records, and holds seven world championships in competitive target shooting.*

pion Mrs. Lenore Lemanski was a college homecoming queen and now teaches English in Michigan. World pistol champion Makhmoud Umarov of Russia is a physician. World championship silver medalist Marat Niasov of Russia is a petroleum geologist. American Olympic gold medalist Lones Wigger comes from a wheat ranch in

Montana. Another Olympic teammate and medal winner, Martin Gunnarsson, was an immigrant from Sweden. These people, I feel, represent the real gun-owner.

Guns often are described as "murderous" or "lethal" weapons whose purpose is to kill. This description completely ignores the existence of shooting as a sport. A

gun is a weapon when it is used by a policeman or a soldier. For the sportsman, a gun is an item of equipment like a bat for a baseball or a helmet for football.

Accounts of firearm accidents often characterize what really is just horseplay with guns as "target shooting." Various reports told how Oswald and Whitman practiced "target shooting." The attempt to associate the criminal or negligent use of guns with sport shooting cannot be made so easily. Target shooting is target shooting only when it is adequately controlled and is conducted on a safe range.

Rifle, pistol, and shotgun shooting events are included in the Olympic program, and the worldwide popularity of shooting is demonstrated by the fact that of all the 20 Olympic sports, only track and boxing had more participating nations in the 1964 Olympics at Tokyo. The 39th World Shooting Championships, held in West Germany last summer, had more than 1,000 competitors from 50 nations. Victories by the American teams in both these events established us as the top nation in the world.

Target shooting in the United States is a popular participation sport with an unimpeachable safety record. There are more than 100,000 rifle and pistol competitors, 30,000 trapshooters, and 15,000 skeet shooters registered with their respective national associations. In my nine years of target shooting, I have attended hundreds of competitions, and not one has been marred by a shooting accident.

Trapshooting began in 1890 and never has had a shooting fatality in official competition. Skeet shooting has recorded no fatalities and only one gun-inflicted injury since it began in 1929. Few other sports can claim such safety records.

As a shooting sport, hunting is even more popular. In 1965, there were 14 million hunting licenses sold and an estimated 20 million hunters. Since 1942, the number of hunters has increased 80 percent.

The attempt to label the hunting gun a "killer" is equally unsuccessful. The hunter is no more a killer than the man who has hamburger for lunch. If anything, I believe the average hunter's contact with wild-

life increases his respect for life and God's creation. If man has been given dominion over creation, then this obligation to preserve and enjoy nature must include sound practices of hunting and wildlife conservation. Hunters always have led the conservation movement.

The hunter also is deeply concerned over hunting accidents and abuses by the few who have no regard for the rights of farmers and property owners. The efforts of sportsmen to enact hunter-safety legislation show that they, more than anyone else, are trying to do something about this problem.

**I**N contrast to these legitimate and beneficial uses of firearms, recent articles have tried to show that guns are bad, that they should be feared, and that the only answer to the problem of gun-inflicted injuries and deaths is restrictive legislation. These articles submit an imposing array of statistics, but they are statistics selected to tell only part of the story.

It is said, for instance, that 17,000 people are shot each year. What is not disclosed is that this figure includes 9,500 persons who shoot themselves. Blaming guns for suicides is like blaming the Golden Gate bridge for the deaths of persons who jump from it.

The assumption is made that New York City's tight gun controls prevent murder since only 27 percent of that city's homicides are committed with firearms. In reality, no direct correlation between murder rates and firearms control emerges from homicide statistics. The San Francisco Bay area and Dallas both have less rigid firearms controls than New York, but the murder rate in San Francisco is much lower than in New York, while it is higher in Dallas. In New York City, criminals use weapons other than guns—42 percent of its murders in 1964 were committed with knives and another 20 percent with plain physical force. Throughout the country, sharp instruments, blunt objects, hands, and feet all outrank guns as weapons used in aggravated assaults, yet we hear no public outcry against knives, clubs, or fists when they are used.

A major effort to establish fear of guns is done by emphasizing accident figures. It is true that 2,200 people were killed in firearm accidents in 1965, but National Safety Council figures show that this figure represented just 2 percent of all fatal accidents. Accidents involving motor vehicles (46 percent), falls (18 percent), fires and burns (7 percent), drownings (6 percent), and railroad accidents (2.4 percent) killed more people than firearms.<sup>1</sup> Where are the impassioned calls for greater legislative controls against cars, ladders, or boats? Significantly, the firearms-accident death rate per 100,000 persons has fallen from 2.3 to 1.1 in the last 60 years.

My purpose in quoting these figures is to show two things. First, the case for the firearms "menace" is overstated in order to evoke an irrational, emotional response against guns. Second, firearms are only one of the tools used in crime and only one of many factors involved in accidents.

Nevertheless, no legitimate gun-owner wants to divert attention from the accidents and crimes which do involve firearms. There is a problem here. But it is not a "gun problem." Rather, there is a crime problem, and there is an accident problem, both of which may involve the misuse of firearms.

Unfortunately, the most widely publicized solutions to these problems are the ones which already have proved themselves ineffective. The desire to ban all firearms is invalidated by our experiences with prohibition in the 1920s. Requirements for gun registration and licenses to purchase or carry guns have been unsuccessful. In March, 1965, Philadelphia passed an extremely restrictive firearms-control law. Yet, FBI statistics indicate that both the crime rate and the murder rate in that city went up during the law's first year of operation. One councilman who voted for this law now calls it "a joke." He says, "The answer to this crime problem is not to attack the gun; it's to attack the causes of crime."

<sup>1</sup> National Safety Council statisticians point to a difficulty in comparing numbers of deaths from various causes because there is no uniform yardstick to measure public exposure to the possibility of death in each case.—EDITORS



The report of Charles Whitman's murders in Austin, Texas, often invoked as a reason for increased gun control, does not mention that he was violating the National Firearms Act of 1934 by possessing a sawed-off shotgun. Except for this already existing statute, no other existing or proposed firearms-control law in America could have been invoked against this seeming model citizen before he went on his shooting rampage.

The access which minors and criminals have to guns through the mail is one place where proper control could be successful. The unreasonably restrictive Dodd Bill introduced in Congress is not the answer, however. The compromise Hruska Bill would achieve the same objective without restricting the individual citizen. It would require that a notarized statement attesting to the buyer's age and qualifications accompany the order for a gun and that this application be reviewed by a local or state law-enforcement officer. Persons under 21 would be prohibited from ordering pistols. Destructive weapons such as mortars, bazookas, grenades, bombs, and mines would be included under prohibitions of the National Firearms Act.

When I prepare my rifles for competition, I often send them through the mail to have them repaired or altered. Under the Hruska Bill, I could continue this, but under the Dodd Bill I could not. It also would penalize other legitimate shooting activities.

The vast majority of gun-owners support reasonable legislation and would willingly accept more stringent controls if they actually could expect such control to reduce crime or accidents. But gun control does not reduce crime, and other measures have been more effective in preventing accidents.

There has been a determined effort to discredit the opponents of unreasonable gun controls. Typical of this endeavor was one writer's description of the National Rifle Association (NRA) as having "lavish headquarters—within gunshot of the White House."

Such emotional charges also are leveled at the assistance which Congress provides to NRA-affili-

ated clubs through the National Board for the Promotion of Rifle Practice (NBPRP). The allegation that this agency passes out "free guns" to NRA members is not true. The anti-gun articles also fail to mention a study of the civilian marksmanship program made in 1965 by Arthur D. Little, Inc., one of the largest management consultant firms in the country. The study, commissioned by the Department of Defense, concluded that the program is beneficial both to the youths involved and to the nation's defense. The investigation found no valid instances in which rifles and ammunition provided by the NBPRP had been misused, and it recommended expanding the program to reach more young men.

**I**F every other American household owns at least one gun and 42 percent of all male high-school students own a rifle or shotgun, this does not say that something is wrong. This is not a "gun craze" but rather the demonstration of a massive fundamental interest. It seems sensible to encourage a healthy interest rather than a dangerous negative curiosity.

Sportsmen and the NRA have accepted this obligation by initiating and conducting firearms-safety and hunter-safety courses.

Through the NRA's junior-rifle-club program, young people are taught firearms safety by qualified adults and are introduced to shooting competition. Thirty-eight states now have hunter-safety programs. Most of these are directed toward minors, but New York State requires anyone getting his first hunting license to pass the course. A study was made which compared accident statistics of the 12 years prior to the start of the New York program with the first 12 years it had been in effect. Although the state had 30 percent more hunters during the latter period, there was a 10 percent reduction in accidents and a decrease of 351 fatalities.

Utah began hunter-safety training in 1956 and consequently reduced hunting accidents from 128 that year to 27 in 1963. The percentage of accidents caused by minors decreased from 79 percent

to 12.8 percent. Since making hunter-safety training mandatory for hunters under 21, New Jersey has cut its hunting fatalities in half. This is the kind of effective gun legislation which the NRA and gun-owners support.

The relevance of the shooting sport for the church arises because recreation and safety are two areas where Christianity can demonstrate its concern for all phases of life. Many churches have become involved in teaching young people how to shoot by sponsoring junior rifle clubs. If your church has one or two target shooters among its members, this may be a way to utilize their talents and at the same time promote sports participation and safety among young people of your community. Church camps also can sponsor rifle-shooting—as 115 camps did in 1965.

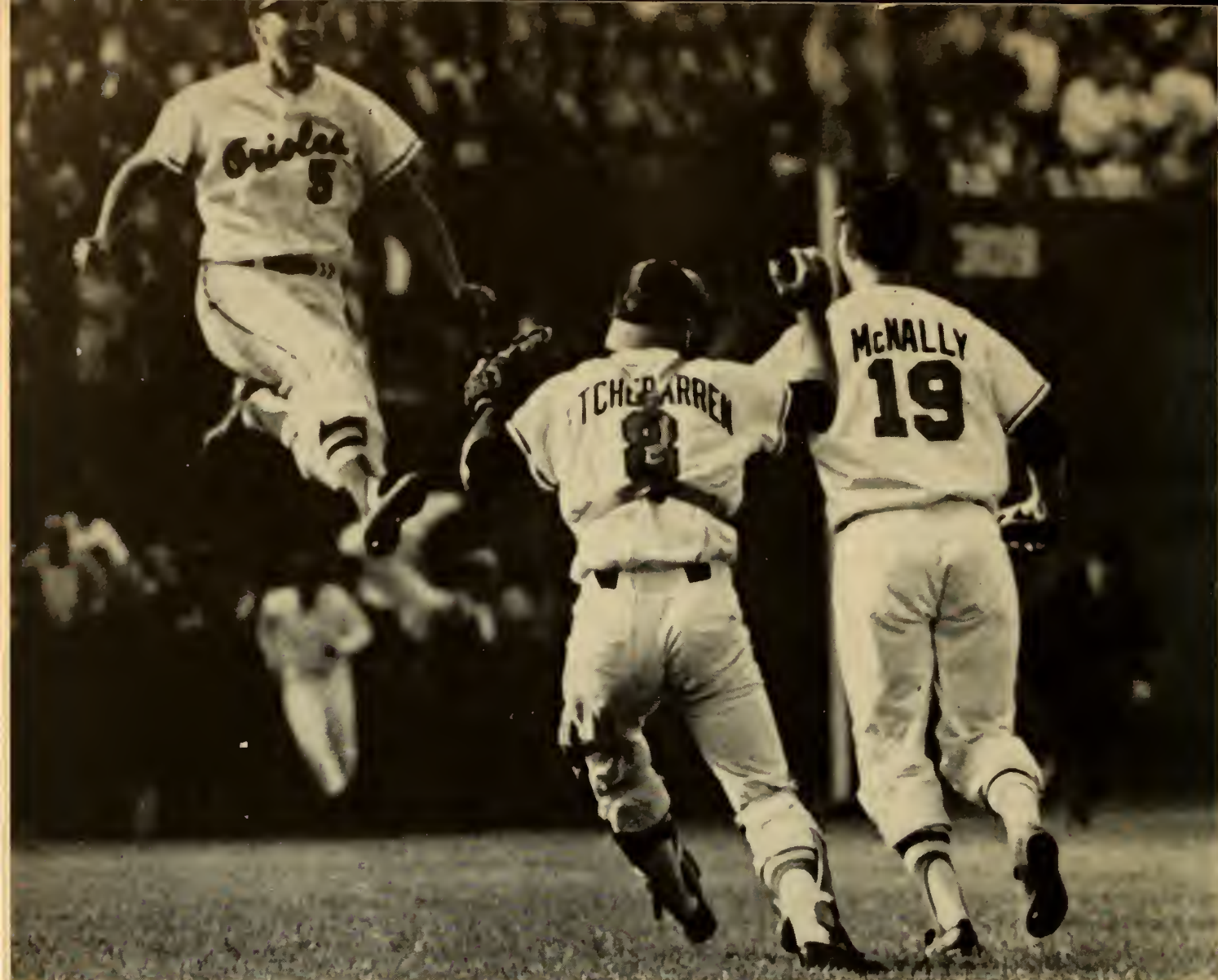
There are other ways that churches and Christians can do something about these concerns. Communities where hunting is done should zealously encourage hunter safety. When large numbers of young people receive guns for Christmas, for instance, there should be some kind of firearms-safety instruction for them. Housewives and people who never do any shooting should be encouraged to learn how to handle a gun safely, even if they never intend to shoot or own one. Home safety, which includes firearms safety, should concern every community.

Recently a man was holding a pistol which he thought was unloaded. His seven-year-old daughter playfully ran up to him and said, "Shoot me, Daddy." A few hours later she was dead.

What makes this so-called accident so tragic is that anyone who has been taught gun safety knows that a gun is *never loaded* except on the range or in the field and that a gun is *never pointed at anyone* under any circumstances. This accident was not the fault of the gun.

Accidents like this never would happen if people were taught how to use guns safely. The impressive safety record of shooting competition and firearms-safety instruction verifies that shooting can be among the safest of sports. □





*Leaping with delight, Brooks Robinson races toward Oriole teammates as Baltimore wins the 1966 World Series.*

## UNUSUAL Methodists

### BROOKS ROBINSON

THIS MONTH when the 1967 baseball season gets underway, the World Champion Baltimore Orioles will have at third base Brooks Robinson, who will be playing his 13th year in professional baseball. The husky (six feet one, 190 pounds), 29-year-old third sacker played with an American Legion team in his hometown, Little Rock, Ark., before being signed by Baltimore on June 1, 1955, and sent to York, Pa., then its farm club.

As a major leaguer, Brooks has racked up honor after honor. In 1964 he was named the American League's most valuable player and was second for that title in 1966, third in 1960 and 1965. He has won the Rawlings "Gold Glove" award as the league's best

defensive third baseman for seven straight years, and in 1965 he led his club in batting average, runs, hits, and runs-batted-in. He drove in 100 runs last year. The 1966 All-Star Game was Robinson's 10th, his seventh as a starter.

Brooks, his wife, Connie, and their three young sons live in the Baltimore suburb of Lutherville. At their church, Waverly Methodist, Brooks was honored last fall with a plaque recognizing his Christian sportsmanship, professional and personal. (He never has been ejected from a game for disputing an umpire's decision or for a rule infraction.) Baltimore fans approved, too, when Brooks and four other baseball stars spent two weeks in Viet Nam to "talk a little baseball" and show films of the 1966 World Series in U.S. field hospitals and battle stations. □



## DORIS GNAUCK WHITE

ANSWERS to the unsolved mysteries of cancer are being sought in many places. One such locale: poultry pens at the Donald L. White home in rural Mendham Township, N.J. Dr. Doris G. White, blond mother of four and professor of science at Paterson State College, Wayne, is working on chromosome mapping of ducks. She wants to know why ducks do not have cancer while chickens do. Opening the door to this secret might provide clues to human cancer causes.

Dr. White's interest in poultry began when she was nine and had to take over the care of her pneumonia-stricken mother's baby chicks. During the next 11 years Doris raised 25,000 chickens, ducks, geese, and turkeys as 4-H club projects. One of the ways she supported herself to earn three degrees at the University of Wisconsin was to candle and open eggs which had failed to hatch at the university's farm.

On the acreage where two Drs. White (Donald also holds a University of Wisconsin Ph.D., is now a solid-state physicist at Bell Telephone Laboratories) and their four sons live, visitors find an exotic assortment of flora and fauna. Doris's crossbreeding experiments have produced several new varieties of squash (two are listed in seed catalogs), squashes that look like pumpkins, and ducks that look like penguins. The place also harbors 10 peafowl. □



## DAVID L. CLARK

"I'M OFTEN complimented as sounding Jewish," says David L. Clark with apparent satisfaction. A longtime member of Kessler Park Methodist Church in Dallas, the 23-year-old tenor soloist sings on Friday evenings as a cantor at Temple Emanu-El, one of the 10 largest synagogues in the country.

How did a Methodist get a job at a Jewish synagogue? "I auditioned," David explains simply. Some of the anthems and all responses used in Temple Emanu-El's worship are in Hebrew. "This is transliterated so laymen like myself can read it," he points out. "In this form, it is pronounced very much like German, of which I have a reading knowledge."

A graduate music student at North Texas State University in Denton, Clark was a soloist with the school's *a cappella* choir when it toured nine countries of Europe under a cultural exchange program of the U.S. State Department. For the past two summers he has been chosen an "apprentice artist" with the Santa Fe Opera company, and while in the New Mexico capital he sang also with the choir of St. John's Methodist Church. He was named one of the opera company's outstanding apprentices of 1966 and was invited to return for another season. That all depends on what happens to his other plan—to join the U.S. Army chorus at Fort Meade, Md., after receiving his master's degree in June. □





# Teens Together

By DALE WHITE

MUCH is written about God being silent in our generation. Some even believe God is dead. Some people do not feel God's presence any more, or really expect God to help out with their problems. Some say man has "come of age," and no longer needs God.

Many fine young people fail to experience the presence of God. While they may pray occasionally, they do not really trust God to be of any help, except in the way in which he may be at work in the lives of helping persons. While they may not feel God, they are committed to Christ and live dedicated lives.

Surely they should not abandon the church because God is not a living presence to them. I would rather encourage them to continue to worship God—who-is-far-away-and-silent and to continue to order their lives after Christ.

Other young people testify sincerely to the vivid presence of God in their lives. For them, he is neither silent nor far away. Though our own experience may not parallel theirs, we can respect their testimony and take courage from their witness. Here is such a refreshing testimony from a young woman, who is a sophomore in college:

"Life has always seemed particularly vivid and exciting to me—every part of life, the good and the bad. Religion has meant, in part, being alert and aware and appreciative of every moment. God gave me life, and it seemed my duty to savor every small portion. I believe this is how, as a child, I came to feel very close to God, as if he were with me every day. I thanked him for beauty at the very moment I enjoyed it, and I came to God for comfort in the very heart of my sorrows.

"I do not know when this awareness began in me. Perhaps I was taught by some wise adult, a teacher or a parent. I had the normal chaotic teen-age life. I dated perhaps too young, discovered interesting and exciting people and ideas, made mistakes and suffered painful bumps and collisions with growing up. I was quite emotional, energetic, and inexperi-

enced, and somehow survived with only a few minor scars and what I hope will develop into a mature and responsible outlook on life.

"But most important, a sense of God's presence stayed with me and met the challenges of new ideas and ideologies. Certainly my ideas of him had to do some changing. I recognized that some traditional worship forms are based on superstition and are irrelevant to our jet-paced modern life.

I read everything I could get my hands on concerning philosophy and theology, traditional and modern. I talked with people, listened to their ideas, challenged, argued, and debated. I reshaped my own beliefs and became specific in my own ideas on such problems as the nature of God, the problem of evil, and the meaning of existence.

"But throughout it all, God the Spirit has remained the same for me. Logic and debate seem somehow irrelevant to this Presence. I sympathize and identify with those who question the existence of God,

especially as they see him portrayed in suburban, once-a-week Christianity. I wish they could know God in Jesus Christ, who gave himself in love, not law; in love, not logic."



*I am in the Army in Viet Nam. I found some old copies of TOGETHER and saw your column. My problem is that I am almost 21, and my girl is only 16. Am I too old to date a girl this age? We both like each other a lot. She says that she will wait for me. What do you think about it, Dr. White?—G.D.*

Most parents discourage their daughters in high school from dating boys your age. You have been out in the world and have been forced to mature. You are likely to be more serious in your dating, and may even be considering settling down in marriage soon. Unfortunately, girls of school age have so often been ex-



Cartoon by Charles M. Schulz. © 1961 by Warner Press, Inc.

"Stop saying, 'Oh, dear, another division!' The term is 'split'!"



plotted by older fellows that parents are likely to be a little cautious.

If her parents do not object, I see no reason why you should not correspond with each other and dream of the time when you can think of dating. It may be meaningful for you to pledge loyalty to each other, even though you know that such long-distance commitments are usually shaky. Often the romantic glow of separation fades quickly when you return, and can see each other every weekend. Not always, though, and that gives everyone a little hope.



*I am a girl, 14. No girls live in my neighborhood, and being an only child, I get quite lonely. There are boys galore living around me, and they have all been like big brothers to me. They have all kissed me in brother-sister fashion. I wouldn't give any of them up for the world, they have helped me so much in growing up. But the other day one of the boys put his arms around me. He told me I was a woman, and kissed me and kissed me until I thought I would suffocate. I am so ashamed of myself. I love him the same as all the rest of the boys, but this is too much! What shall I do?—A.B.*

I think the boy is growing up. So are you. That complicates things quite a bit, as you have discovered. The pleasant days of brother-sister companionship with the neighborhood boys are coming to an end. Now your life will have to be fenced in with all boundaries growing young women everywhere have to endure: waiting to be asked for a date; being with boys only with your mother's permission, and under proper conditions; learning how to say "no" to a boy who is getting a little too eager; talking with your girl friends and your mother all the time about boys until you trust your head to show you how to act.

Maybe that talk with your mother should begin right away. Tell her your new worries. Ask her to help you to handle your new responsibilities.



*I am a boy, 13. When I was in the fourth grade a bunch of us boys started swearing. Well, the girls laughed and giggled, but now in junior high I am suddenly very unpopu-*

*lar. The girls hate me, and I began to smoke, too. Mother found out, and she was very disgusted because she thought I couldn't resist temptation. Well, I prayed and quit, and it has been the first successful thing I have done for a long time. But now I act smart, don't know how to talk to girls, can't stop cussing, have a smoker's reputation, and pimples! I am an A student, have perfect parents, and plan to be a doctor, but right now I feel like a failure.—R.R.*

You have growing pains sprouting out all over the place, and all as natural as the sunrise. No doubt it is a shock to discover that suddenly the ground rules have been changed, and the things that used to make you popular now work against you.

As for those girls—junior-high girls usually do not need any special reason for hating junior-high boys. It is nothing personal; girls just grow up faster than boys, and right now you seem very young and childish to them. Acting smart, swearing, and smoking may make you feel older and more manly, but the girls are not fooled, as you have discovered.

Now that you see these habits do not really make you mature, you can abandon them and wait for the birthdays to do their work. As for the pimples—they go along with growing up, too. Your doctor can give you some tips on controlling them. Relax and enjoy yourself! Being age 13 can be rough, but you will have to put up with it for 12 months no matter what you do.



*I am a girl, 17. I want to say everything has changed for me in the past year. I used to be a terrible person. I cheated on tests and lied, and it didn't bother me a bit. I would do things behind my parents' backs, and if they found out I would lie my way out of it. I used to swear and say mean things to people, and not once did I stop to think how I would feel if someone did it to me.*

*Then a boy came to our school who was very strong in his church. He took me to his church and to some of the church-school classes. The things I heard there really hit home. I started reforming my habits, and before I knew it, God had blessed me with a conscience, and I obeyed what it told me. I have never been so happy, and the Lord seems very close. I have a strength in me which was*

*never there before. Many wonderful friends respect me now. I have an inward drive to make something of myself and to serve others in His name. Will you tell the other teenagers how grateful I am for a new life?—L.R.*

I surely will. Yours is a radiant and triumphant witness. One of the vital functions of the church today is to stand as a living symbol calling persons to moral excellence, and to offer them a bridge to the new life in Christ. Many writers today are saying this is not enough, since "devout" Christians sometimes cheat in their business life or make terrible political decisions. I agree that personal devotion and discipline are only the basic training for the real struggles for social justice and peace among men. Nevertheless, they are the first big step toward God. You have taken that step. Congratulations!



*I am a girl, 14. I am an A student and like schoolwork, but I am just miserable at school, because of loneliness. I had one friend, but she has moved, and just as well. She was a bit emotionally upset. Now there is no one. My life is empty, nothing seems real, and I seem to lack some emotions I see in others, such as affection, hatred, joy, sadness, or anger. I just do not feel these emotions—they have died. I want to feel enthusiastic and be thrilled by pleasures and find some spark of affection in me, but I can only fake it. When I go someplace where nobody at all knows me, I can be free and natural, laugh and feel joy. I can be friendly and love people, and am liked. Why not at home?—M.F.*

I am not sure. I suspect that a lot is going on inside you right now, drawing your thoughts and energies inward. You are becoming a woman, which means your body chemistry is playing tricks with your feelings. To add to the confusion, you are becoming a new person, and the new you has not jelled yet.

An artist does not always want to show a painting to his friends until he is sure it expresses his artistic vision. He may be afraid they would laugh at him or criticize his work. You may feel it is safer not to reveal much of yourself when everything about you is so unfinished.

Probably every teen-ager experi-

**Bishop Nall Answers  
Questions About**

# Your Faith and Your Church



**Should those who are hungry tithe?** This was not a theoretical question, when asked by a Methodist layman in Mozambique. Drought had impoverished the people of his village in the bush.

The tithe is a symbol of our dependence on God, and this attitude is not conditioned by how much or how little we have. The man who is hungry, and whose children are hungry, can still be thankful for the times when he has been satisfied, and for life itself.

There is an all-out desperation about this matter of stewardship, as revealed by parables in the New Testament. We do not pay God or rob God. We do not share with him, for he has already trusted us with all we have and are. So, a tithe of a bushel of sadsa or a tenth of a few centavos may seem small, but it is large when it represents a Christian's attitude toward his heavenly Father.

**Why do leaders fall to swearing?** Because they are small-minded, insecure, undisciplined, or trying desperately (and by cheap methods) to identify themselves with their followers. Smelly speech betrays an evil-smelling mind (Matthew 12:34, 35) and a contempt for all who hear the spoken filth. (This comment is judgmental and, therefore, under the condemnation of Matthew 7:1, but it is, oh, so right!)

**Must the church become more 'worldly'?** Many real believers in the church and its Lord insist that the church can only serve the world through becoming worldly (secular), but not the kind of worldliness that has taken leave of moral (call them puritan, if you like) values. Instead, worldliness is identification with the down-to-earth problems of the world.

The pain of life is worldly; the differences and tensions that lead to strife among men are worldly; the ideas and ideals are worldly, along with the temptations and defeats. The love of money is worldly, and so is the even more dangerous love of power.

The cross is worldly, in this desperately human sense, and so is the empty tomb. But this is the world that God loved (John 3:16) and wants man to transform according to his will.

"I wish we could have a question period after every sermon," says Bishop Nall, who made the interview a favorite journalistic device when he was CHRISTIAN ADVOCATE editor. Since 1960, Bishop Nall has been leader of the more than 125,000 Methodists in the Minnesota Area.

ences these kinds of fears. In addition, you may be nursing some special wounds inflicted in childhood. Or your struggle may be complicated by some hidden forces at work in your family circle.

Who is a good listener around your neighborhood? Your minister, your mother, a youth counselor? Talk out your fears to some trusted person if at all possible. If you continue to get strong feelings that everything is unreal or nothing matters, you and your parents should seek out a professional counselor.

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*Your column in November states that a picture magazine about life in the Soviet Union, called Soviet Life, is available, and that our country publishes the magazine America in Russia. How can I subscribe to these magazines?—K.B.*

The magazine *Soviet Life* is available from 1706 18th Street, N.W., Washington, D.C. A year's subscription costs \$3.50. Some people are afraid the magazine is just propaganda. If they mean it is a hard-driving attempt to convert people to communism, they are wrong. If they mean it portrays only the better side of life in the Soviet Union, they are correct.

I think it is always helpful and instructive, though, to see what people say about themselves when they are trying to put their best foot forward. Interviews with Russian professional people in the magazine are usually very frank and honest, and picture stories of the everyday life of the people are realistic. Articles on Russian art, music, and theater are especially interesting. Of course, the editors present history and economics as they see them. We can get the other side by reading our own reference books.

I do not believe the magazine *America* is available to us. It is published in Russia so we can put our best foot forward in interpreting the American way of life to the Russian people.

*Tell Dr. Dale White about your problems, your worries, your accomplishments, and he will respond through Teens Together. Write to him c/o TOGETHER, Box 423, Park Ridge, Illinois 60068.—EDITORS*



# The Pleasure Is Ours



*Out-of-state license plates mingle with Texas tags in the parking lot of Mission's First Methodist Church.*

Winter residents attending this Texas church are treated like company—but also are invited to participate in every aspect of the church's life as 'affiliated members.' Besides giving them a sense of accomplishment, the program benefits the whole congregation.

*By* FREDDIE MILAM SAUNDERS

“WHEN I came here three years ago in January,” our pastor recalls, “each Sunday the sanctuary was filled. Then came March, and whoosh—they were gone! At least a third of the congregation had just disappeared.”

Assuming his pulpit in the middle of the conference year, the Rev. Bruce Galloway of First Methodist Church, Mission, Texas, had not realized the number of winter visitors in our midst until the vacant pews jolted him.

In the lower Rio Grande Valley, however, one soon becomes aware of the winter tourists and the

rhythms of their annual trek. It begins in November, and with the spring our visitors return home.

Of the people who come to the valley in the winter, many stay from two to six months. Most are retired, but some are semiretired business or professional people engaged in work that offers a period of freedom in the winter. Few are wealthy, but all have the means to seek seasonal comfort amid new experiences.

When Mr. Galloway studied the situation his first summer, he said, “If one third of our congregation is transient, we cannot stop with

ministering to the other two thirds.”

As he began to discuss this idea, some of us thought—and said—that we had been pretty nice to the tourists. When they came to church, didn't we always smile and say hello if we met them at the door? Hadn't there always been words of welcome from the pulpit? Yes, we thought, we had been friendly enough.

The minister persisted. “I grant,” he said, “that we have not been unfriendly. But we need to know these people better. We need to know what we can do to serve

them; but, just as much, mind you, we need to use them."

"I get it," one said. "Instead of treating them like company, we'll let them help do the dishes!"

After three years, we think we are doing better. Each Sunday last winter we had an average of 125 tourists in attendance. Visitors brought visitors, often friends from other denominations. One tourist, after attending once, returned the next Sunday with nine friends.

Each August a letter goes out to all visitors of the previous winter, telling them how glad we have been to have had them with us, and expressing a hope that they will be returning to Mission and to First Church. The commission on membership and evangelism is especially alert to see that someone in our church knows—really knows—each visitor.

This increased awareness has helped us to see needs we had overlooked. When we realized that the class most likely to draw tourists was meeting in an upstairs room (where some could not climb), we traded rooms with a younger group on the ground floor. Last winter, 21 local people in that class often found themselves outnumbered almost two to one by the winter people.

The Golden Agers, a nondenominational fellowship group organized by the commission on Christian social concerns, is greatly augmented by our winter visitors. One tells about finding an old friend he had not seen for 30 years. "On the other hand," he continues, "I made new friends. It was there I became

acquainted with three Roman Catholic friends, and later attended mass with them."

While the minister needled the home folks, he also put responsibility on the visitors.

"Don't go away and say First Church is unfriendly," he cautioned, "just because the one sitting by you did not speak. Remember, he may be a visitor, too, waiting for *you* to speak first."

It wasn't long before our winter visitors were wholeheartedly participating in the life of our church. For example, after a sermon on the stewardship of time, one winter visitor came to the pastor's study. "Here I am," he said. "What do you want me to do?"

Mr. Galloway asked what he could do. "Well, I've done several different kinds of work. I was a plumber, and—"

"Stop right there and come with me," the pastor said. "There is a faucet that never has worked since I have been here."

Twenty minutes later Fred Stassel was back to report that the faucet was working. During the next few weeks he completed in a professional manner the painting of three large rooms.

"One Sunday morning soon after our arrival," says the Rev. Oswald Sandbach, a retired Methodist minister from Iowa, "Mr. Galloway invited visiting ministers in the congregation to assist in serving Communion. That was the day I had worn a dark-red shirt! I am afraid my face was near the same color. For the only time in my 50 years in the ministry, I served Com-

munion wearing a colored shirt."

A Woman's Society group heard Mrs. John de Groot of Sioux City tell some of her experiences as a missionary in India. Mr. Sandbach substituted in the pulpit a time or two—in a white shirt.

At a church-school class party, the Byron Johnsons showed slides depicting the contrasting seasons in Iowa. E. A. Brokaw of Illinois and Mrs. C. H. Loomis of Minnesota were welcome additions to our chancel choir. Techniques of leadership learned in years of Christian service were often evident as our visitors took their turns in leading study programs, helping with youth work, or going out into the community on service projects.

Probably the best application of our aim grew out of a suggestion by another visitor, Mrs. Iona Hearn, who has lengthened her winter visit to near-permanent status now. She recalled how, in her career as a director of music for various churches, she always became an affiliate member of whatever denomination she was serving. She asked why we did not offer affiliate membership to our winter visitors.

The answer: a large group of affiliate members was presented to our congregation one Sunday last winter.

Most rewarding of all, perhaps, is the fact that our joy is shared by the winter visitors themselves. Many have expressed their appreciation in various ways.

"Our rich experience in this church is one reason we put off going home each spring," one couple said.

Typically, others have commented:

"You do not make company of us, and that we like."

"Your attitude toward strangers is a natural encouragement to return winter after winter."

"The most outstanding part of our stay in Mission this past winter was our association with First Methodist Church."

And how do we accept such kind remarks?

"The pleasure is ours," is the usual reply—even from those of us who once saw no need to make these fine people a part of our church life. □



## F BUTTONS AND BOWS

*When Grandpa was a little boy  
of two, or slightly older,  
He wore a little pleated dress  
and curls down to his shoulder.  
He says his ma was quite upset  
when folks would pat a curl  
And ask her in a cooing voice:  
"How old's your little girl?"*

*Now when Grandpa takes a walk  
with our dear baby daughter  
Dressed quite properly, we think,  
in overalls and sweater,  
It makes the old man furious,  
dispelling all his joy,  
When people ask politely:  
"How old's your little boy?"*

—EVELYN TOOLEY HUNT





# Browsing in Fiction

With GERALD KENNEDY

BISHOP, LOS ANGELES AREA

I HAVE a tendency to be suspicious of fictionalized accounts of real events. Usually, I prefer to go directly to the records and take it straight. Novels written about historical happenings have to be unusually perceptive and realistic to win my approval.

There are times, however, when a novelist can make alive what the actual facts make only dull. Truth may be stranger than fiction, but fiction—when it is right—can make truth come alive and march up and down in the hearts of its readers. Shelley Mydans did it with her account of Thomas and the real issues of the experience of Thomas à Becket became contemporary. Irving Stone did it in his study of John and Abigail Adams in *Those Who Love*. All this is by way of introducing a fictionalized account, not of a man or of an event but of an institution.

I refer to **OPINION OF THE COURT** by William Woolfolk (*Doubleday*, \$5.95). This is a novel about the Supreme Court of the United States and how its members come to some of their decisions. You could hardly imagine a duller subject, but to me this book makes it interesting.

The book deals mainly with Paul Lincoln Lowe, an individualistic and idealistic governor of the state of Nebraska, who is definitely on the liberal side of things. The President appoints him to the court while he is still governor and it does not take him very long to accept. My guess is that the decision a lawyer makes in becoming a judge is very similar to the decision a minister makes when he becomes a bishop. It puts him into a place where important decisions have to be made, but it takes him out of the give-and-take conflicts of the courts.

Paul Lowe has to find his way gradually into this rarefied atmosphere of the Supreme Court. The other members are described as men with this or that predominant point of view—conservative, liberal, and those

in between. The author is probably on the liberal side himself, although he never portrays the conservatives as simply “the bad guys.”

I was very interested in reading how things are handled by the Supreme Court and what takes place before a decision is announced. I had a vague notion that the writing of an opinion was a very important thing, but I never knew just what it goes through before it is finally adopted.

The weakness of the book is an attempt to bring some human interest into the lives of the justices. This is legitimate, of course, except that there are times when the novel becomes almost a grade-B movie. Paul Lowe himself falls in love with a newspaperwoman and divorces his wife. In reading why he divorced her and what his reactions were, I recalled that nearly every person I ever talked with who was getting a divorce had about the same reasons as Paul Lowe.

Still, this did not succeed in dampening my enthusiasm for *Opinion of the Court*. Lowe's daughter is a moral and marital mess, but that sometimes happens in the best of families. His religion is a kind of timid, chilly Unitarianism which, again, I thought was too bad but quite believable. The attempt on the part of the President and the leader of the Senate to influence the court in decisions involving communists could happen, I suppose, and it probably does happen. All in all, the book suggested some things I did not know about matters I was interested in, and I found reading it an enjoyable experience. Maybe you will, too.

**WHEN EIGHT BELLS TOLL** by Alistair MacLean (*Doubleday*, \$4.95). I always thought of MacLean as a writer of superb novels of adventure such as *H.M.S. Ulysses* and *The Guns of Navarone*. He knows how to tell a good yarn about war. So I

looked forward to this one with some expectancy. It was a disappointment.

The story is about the British Secret Service and the contest with a gang of ship hijackers operating in the Irish Sea. In each case, the ships' crews have been put ashore and then each vessel vanishes. Each one carried a valuable cargo of gold or precious stones. The case with which Philip Calvert is dealing now is the S.S. *Nantesville* which had a secret agent aboard with a transmitter. The man with the transmitter was caught, and now it is Calvert's job to find out what has happened to the ship.

I fear MacLean has read more books of violence in the Mickey Spillane tradition than were good for him. Perhaps he thought to himself that Americans liked this kind of book and why shouldn't he get in on the market. So the book's style is not typical MacLean. I did not like it very much.

Maybe I have been unfair to the author's motives. The results, however, are clear enough and the book falls into the general category of dark and violent force without any humanizing touch. This is a part of our modern world, but I do not think we ought to glorify it. If you read it, you can tell me whether I am mistaken.

Finally, consider **AT BERTRAM'S HOTEL** by Agatha Christie (*Dodd, Mead*, \$4.50). If you do not know that Agatha Christie writes very fine detective stories, you have my sympathy because you have missed many exciting and quiet evenings at home. Her detective this time is Miss Jane Marple, a spinster who quietly observes what is happening around her and usually comes up with a solution to what seems like an inexplicable mystery.

In this book she is staying at a famous old hotel in London, a dignified and very expensive place patronized by the higher echelon of the clergy and aristocracy. Into this environment of perfect respectability come murder and violence. I read it with the quiet excitement that any good book gives me and the sense of gentle adventure that puts one into the right frame of mind for a good night's sleep.

*At Bertram's Hotel* makes one aware again that life is full of drama even in the most quiet places. This is what they call “escape” literature. With the world the way it is, I need to escape occasionally, and reading a detective story is less expensive and much better mentally and physically than liquor. Besides that, there is no hangover. □



*St. Anselm on:*

# Why God Became

THE QUESTION habitually presented as an objection by unbelievers, who scoff at Christian simplicity as absurd, is this: For what reason did God become man and, as we believe and confess, by his death restore life to the world?

Many of the unlearned, as well as the learned, ask this question and want an answer. Since investigations that are carried on by means of question and answer are clearer to many, I shall take one of those who discuss this subject to debate with me, so that in this way Boso may ask and Anselm answer.

*Boso:* While the right order requires that we should believe the deep things of the Christian faith before we undertake to discuss them by reason, it seems careless for us, once we are established in the faith, not to aim at understanding what we believe. Tell me what necessity and reason led God, although he is almighty, to take upon him the lowliness and weakness of human nature in order to renew it.

*Anselm:* The only question at issue is the Incarnation of God, together with the things we believe about the manhood assumed by him.

*B:* That is right.

*A:* Then let us suppose that the Incarnation of God and the things we say about this Man have never happened. Let us agree that man was made for blessedness, which cannot be attained in this life, and that, while no man can reach it unless his sins are forgiven, no man passes through this life without sin. Remission of sins is necessary for a man, if he is to arrive at blessedness.

*B:* So we all hold.

*A:* We are to ask, then, on what ground God forgives men their sins. In order to do this more clearly, let us first see what it means to sin and to make satisfaction for sin.

*B:* It is for you to explain, and for me to listen.

*A:* Sin is the same thing as not to render his due to God.

*B:* What is the debt which we owe to God?

*A:* Every inclination of the rational creature ought to be subject to the will of God.

*B:* Nothing could be truer.

*A:* This is the sole and entire honor which we owe to God, and God requires from us. One who does not render this honor to God takes away from God what belongs to him, and dishonors God, and to do this is to sin. And it is not enough merely to return what was taken away. In view of the insult committed, he must give back more than he took away.

We should also note that, when someone pays back what he unjustly took away, he ought to give something that could not be required of him if he had not stolen another's property. So, then, everyone who sins must repay to God the honor that he has taken away, and this is the satisfaction that every sinner ought to make to God.

*B:* Although you frighten me a little, I have nothing to say against any of these statements.

*A:* Let us go back and see whether it is fitting for God to remit sins by mercy alone, without any payment for the honor taken away from him.

*B:* I do not see why it is not fitting.

*A:* To remit sin in this way is the same thing as not to punish it. And since to deal rightly with sin without satisfaction is the same thing as to punish it; if it is not punished it is remitted irregularly. It is not fitting for God to remit sin thus unpunished.

*B:* That follows.

*A:* Something else follows, if sin is thus remitted unpunished. He who sins and he who does not sin will be in the same position with God. But this is unseemly for God.

*B:* I cannot deny it.

*A:* God cannot remit sin unpunished, any more than the sinner can attain even to such blessedness as he had before he sinned. For in this way man would not be restored even to the state he enjoyed before sin.

*B:* But how is it that we say to God, "Forgive us our debts," and that every nation prays to the god it believes in to forgive its sins? For if we pay what we owe, why do we pray him to forgive?

*A:* He who does not pay says, "Forgive," in vain.



# Man

But he who pays prays because the very prayer itself is part of the payment. For God is in debt to no one, but every creature is in debt to him; and therefore, it is not proper for man to deal with God as an equal with an equal. For when you know why Christ died, perhaps you will see the answer for yourself.

*B:* I am satisfied for the moment with the answer you give. Moreover, I could not possibly doubt that no man can attain to blessedness in the state of sin, or be loosed from sin without repaying what he has stolen by sinning, for you have proved it all so clearly.

*A:* Tell me, then, what will you pay to God for your sin?

*B:* Repentance, a contrite and humble heart, fastings, and all sorts of bodily labors, mercy in giving and forgiving, and obedience.

*A:* In all this, what do you give to God?

*B:* Do I not honor God when for fear and love of him I abandon temporal delight with contrition of heart; when by fastings and labors I trample on the pleasures and repose of this life; when I freely spend what is mine, giving and forgiving; when I subject myself to him in obedience?

*A:* When you pay what you owe to God, even if you have not sinned, you must not count this as part of the debt you owe for sin. But you owe God all those things you have mentioned. For in this mortal life there ought to be such great love, and longing to reach that for which you were made, that you should feel no delight save in the things that either help you on your way or give you the hope of attaining it. For you do not deserve to have what you do not love and desire for its true worth.

Nature also teaches you to do to your fellow servant, as man to man, what you wish him to do to you, and also shows that he who is not willing to give what he has should not receive what he does not have.

As for vengeance, let me say briefly that vengeance in no sense belongs to you. You are not your own, nor is he who did you injury your own or his own, but you are servants of one Lord, created by him out of nothing. And if you revenge yourself on your fellow servant, you proudly claim over him the right of



*Anselm* was archbishop of Canterbury three generations before the murdered and better known Thomas a Becket. Born in northern Italy, Anselm entered a monastery in Normandy for 30 years. In 1093, he was appointed archbishop. During the thousand-year stretch of the Middle Ages, he stands out as a Christian philosopher. Like some scholars in every age, Anselm tried to show the reasonableness of Christianity. *Cur Deus Homo* ("Why God Became Man") is his most important work. His "proof" for the existence of God took Christian theology a step along the pathway to our time, when we are learning that man cannot and need not prove God's existence, but only search for more understanding of the life he created.

—Your Editors

judgment which is proper to the Lord and Judge of all. As for obedience, what do you give God that you do not owe him? [And] what, then, will you pay to God for your sins?

*B:* If I owe him myself and all that I can do, even when I do not sin, I have nothing to repay him for sin.

*A:* Then what will become of you? How are you going to be saved?

*B:* If I turn back to my faith, I hope that in the Christian faith, "that worketh by love," I can be saved. Also, we read that "if the unjust be turned from his injustice and do justice," all his injustices are forgotten.

*A:* This is said only to those who looked for Christ before he came, or to those who believe in him now he has come. But we set aside Christ and the Christian faith as though they had never existed, when we undertook to inquire by reason alone whether his advent was necessary for the salvation of men.

*B:* So we did.

*A:* It is clear that God requires satisfaction according to the greatness of the sin.

*B:* I cannot deny it.

*A:* Therefore, you do not make satisfaction unless you repay something greater than that for the sake

of which you were obliged not to commit the sin.

B: I see that reason requires this, and at the same time that it is quite impossible.

A: This [i.e., man's redemption] cannot be done unless there is someone to pay to God for human sin something greater than everything that exists, except God.

B: So it is agreed.

A: But there is nothing above everything that is not God, save God himself.

B: That is true.

A: Then no one but God can make this satisfaction.

B: That follows.

A: But no one ought to make it except man; otherwise man does not make satisfaction.

B: Nothing seems more just.

A: If then, as is certain, that celestial city must be completed from among men, and this cannot happen unless the aforesaid satisfaction is made, while no one save God can make it and no one save man ought to make it, it is necessary for a God-Man to make it.

Now we must inquire how there can be a God-Man. For the divine and human natures cannot be changed into each other, so that the divine becomes human or the human divine. Nor can they be so mingled that a third nature, neither fully divine nor fully human, is produced from the two.

Moreover, even if these two complete natures are said to be united in some way, but still man is one person and God another, so that the same person is not both God and man, the two natures cannot do what needs to be done. For God will not do it because he does not owe it, and man will not do it because he cannot. Therefore, for the God-Man to do this, the person who is to make this satisfaction must be both perfect God and perfect man, because none but true God can make it, and none but true man owes it.

B: I am pleased with everything you say.

A: Now it remains for us to ask from what source God will take human nature, and how. For he will either take it from Adam or create a new man. But if he creates a new man, who is not of the race of Adam, he will not belong to the human race which was born of Adam. If the race of Adam is raised up through some man who is not of the same race, it will not be restored to the dignity it was to have had if Adam had not sinned. But in that case it will not be entirely restored, and God's purpose will seem to fail, and these two things are unfitting. It is necessary, therefore, for the man through whom Adam's race is to be restored to be taken from Adam. . . .

B: Now I pray you to teach me how his [Christ's] death outweighs the number and greatness of all sins.

A: If someone said to you, "Unless you kill this man, the whole world and everything that is not God will perish," would you do this for the sake of preserving every other creature?

B: I would not do it, even if an infinite number of worlds were spread before me.

A: What if someone said to you again, "Either kill him or all the sins of the world will come upon you"?

B: I would answer that I should prefer to bear all

other sins rather than the one alone. I think that I ought to give the same answer with respect not only to his death but also to the slightest injury.

A: We see, then, that no greatness or multitude of sins apart from God's person can be compared to an injury done to the bodily life of this Man.

B: That is quite evident.

A: Consider also, that sins are as hateful as they are evil, and that life is as lovable as it is good. It follows that this life is more lovable than sins are hateful.

B: I cannot help seeing this.

A: Do you think that so great and lovable a good is enough to pay what is owing for the sins of the whole world?

B: It is infinitely more than enough.

A: You see, then, how this life overcomes all sins, if it is given for them.

B: Clearly.

A: Therefore, if to give one's life is to accept death, the acceptance of death, like the giving of this life, outweighs all the sins of men.

B: That is certainly true for all sins that do not touch God's person. . . .

A: You will not suppose that he who freely gives God so great a gift ought to be left unrewarded.

B: On the contrary, I see how necessary it is for the Father to reward the Son. Otherwise, he would seem unjust if he were unwilling, and powerless if he were unable, to reward him; but both these things are foreign to God.

A: To whom would it be more fitting for him to assign the fruit and recompense of his death than to those for whose salvation he made himself man, and to whom by dying he gave an example of dying for the sake of justice? For they will be his imitators in vain if they do not share in his merit. Or whom will he more justly make heirs of the debt which he does not need, and of the abundance of his own fullness, than his kinsmen and brethren?

B: The world can hear nothing more reasonable, nothing more delightful, nothing more desirable.

A: When we were considering God's justice and man's sin, God's mercy seemed to you to vanish. But we have found how great it really is, and how it is in such harmony with his justice that it cannot be conceived to be greater or more just.

B: Everything you say seems reasonable to me, and I cannot gainsay it. Also, I think that whatever is contained in the New and Old Testaments has been proved by the solution of the one question we put forward. For you prove that God was necessarily made man. And the God-Man himself establishes the New Testament and proves the truth of the Old. Therefore, just as we must confess his own truthfulness, so no one can refuse to confess the truth of everything that is contained in them both.

A: If we have said anything that should be corrected, I do not refuse correction, if it is done with good reason. But if what we think we have discovered by reason is confirmed by the testimony of the truth, we should ascribe this, not to ourselves, but to God, who is blessed forever. Amen. □





The only church in Allende is this Quonset hut. Its founder, Celestino Lopez, stands outside with his family.

# Self-Taught Preacher

*Converted while in an Uruguayan hospital suffering from tuberculosis, Celestino Lopez taught himself to read, then returned to his own village to start a church.*

HE LOOKED very small as we jogged along the unrepaired roads in northwestern Uruguay, stopping here at a factory school, there to accept the hospitality of an elderly man. Celestino Lopez, a self-educated Methodist lay preacher in gaucho country, read the Bible to an assembly of women and children; in one hovel more than 20 perched on shaky chairs or squatted on the dirt floor as he read the text for slides projected on a ragged white screen.

The reading was so sure and perceptive that even the smallest children sat entranced as pictures of flowers, mountains, cities, lakes, and people appeared on the screen.

It was quite dark when we turned off the main road and drove across the range to Allende, a small, isolated town where Celestino lives with his wife and their children. When we stopped at the Lopez home, six or seven of the children ran out to greet us. Then Mrs. Lopez—a plain, youngish woman—pointed out to us the new church over which Celestino proudly presided. No marble font, no stained-glass windows greeted us—only a squat Quonset hut with a cross over the door. But no structure in the world, no matter how impos-

ing, better deserves the name of church!

Five years before, in his mid-20s, married, barely literate, Celestino had been a gardener on a large ranch near the town. When he became ill with tuberculosis, the rancher and his wife sent him to a hospital in Salto. There he was visited by a layman of the Salto Methodist Church, and through their conversations and study of the Bible and *The Upper Room*, Celestino was converted.

During the next two years, after returning to his own village, Celestino taught himself to read with a great deal of skill, using his Bible as a textbook. Then he began conducting worship services and started a congregation which grew to more than 60 members.

Feeling the need to learn more about how to be a pastor to his little flock, Celestino went to nearby Artigas to study with the missionary pastor of the Methodist church.

There was much work to be done for Christ in Allende, explained Celestino, who then lost no time in building his first church, a cement-block structure with a mud floor. It served several years before the Quonset hut was built.

On the Sunday we visited Allen-

de, Celestino rode his new bicycle to another town five miles away to attend a public celebration and conduct a worship service for people gathered there. Back at his Quonset hut church, he sipped *maté* through a metal straw as he waited for his congregation to arrive. They did—an hour early!

The service that afternoon is memorable among my experiences during five weeks I spent in Uruguay as a photographer-journalist for Laymen's Overseas Service (LAOS), which provides opportunities for short-term service by laymen in mission fields.

Even though the tin-sheathed Quonset hut became uncomfortably hot inside, we hardly noticed the heat after Celestino got the service underway. As the singing began, we did not recognize any of the hymn tunes. The words, however, were Spanish translations of traditional Methodist favorites. The music explained much about this dedicated, humble man who had accomplished many things through his self-taught faith.

No one had been available to teach him the proper tunes but he had gone doggedly ahead just the same—making up tunes as he needed them! —SUSAN PURVIS



"I a child and thou a lamb" both are called by Jesus' name, says a poem to The Lamb in Songs of Innocence.

Barnabas

## Looks at NEW Books

SHORTLY after UN Secretary-General Dag Hammarskjöld died in a mysterious plane accident in the heart of Africa, a buff-colored clip folder was found in the drawer of a small table next to his bed. It was discolored with age and much handling, and fastened to the top by a paper clip was a small envelope addressed to his colleague and close friend Leif Belfrage.

To Belfrage's amazement, the folder contained just over 600 individual notes, a spiritual diary over a period of more than 36 years. The first page was captioned *Vägmärken*, or trail markings, and it was under the English title *Markings* that the diary was published in book form in 1964. For eight months, the book was the top nonfiction best seller.

"I don't know Who—or what—put the question, I don't know when it was put. I don't even remember answering. But at some moment I did answer Yes to Someone—or Something—and from that hour I was certain that existence is meaningful and that, therefore, my life, in self-surrender, had a goal," wrote Hammarskjöld. He saw life as commitment.

Henry P. Van Dusen, former president of Union Theological Seminary,

met the UN secretary-general only once, at the home of a friend, but he was so impressed by *Markings* that he "lived continuously . . . with Hammarskjöld as self-revealed in his diary." He gives us a sensitive study of the life of the public servant interwoven with the life of the inner man in *Dag Hammarskjöld: The Statesman and His Faith* (Harper & Row, \$4.95).

"In face of this man's pilgrimage," says Dr. Van Dusen, ". . . let no one maintain that the ablest and most honest contemporary mind is unable to affirm informed and confident religious certitude."

"Little Lamb, who made thee? . . ."

William Blake is said to have sung his *Songs of Innocence*, but the music he dictated to a friend for these 22 poems which he called "happy songs" has been lost. Now we have new musical settings by an American artist, Ellen Raskin, who seems to be as talented musically as she is in the graphic arts. Her melodies are haunting; her arrangements, for piano or guitar, are in exquisite taste; and her colorful woodcuts are a joy to the eye of the beholder.

*Songs of Innocence* with music and

illustrations by Ellen Raskin (Doubleday) is boxed with *Songs of Innocence* with illustrations by Ellen Raskin (Doubleday) for \$5.95. Or either of these delightful volumes can be bought by itself (\$3.50 without music, \$3.95 with music).

Twenty-five years ago John Gunther found most of South America "frozen into a kind of derelict immobility." Today he reports, in *Inside South America* (Harper & Row, \$7.95), that nearly the entire continent is "in a state of active flux, grasping for a future, with fundamental, yeasty impulses for change apparent almost everywhere."

The overriding and inescapable characteristics of the continent are poverty, lack of modernity, and lack of development, he says. Two percent of the people own 70 percent of the wealth. Only 3 capitals out of 10 have safe drinking water, and 20 percent of all children in Brazil die in their first year, largely because of diseases of filth. And in a vast, undeveloped continent, overpopulation is swamping city slums.

The illiteracy rate is close to 50 percent. "It may pain the idealists to hear it," writes Gunther, "but a great



many South Americans are not yet up to the full practice of the democratic system. They don't have the education necessary. Moreover, democracy has been discredited because it has been so often weak, diffuse, and corrupt."

Among the best people in South America today, he says, are the technicians, the elite volunteers, the intellectualized upper bureaucrats who "look to collectivist planning as a shortcut to development." They face appalling problems, and the tendency is to combine public and private money, both domestic and foreign, in new investment and development of industrial resources, reconciling the profits of capitalism and the public services of socialism.

What South Americans want, says Gunther, is a better standard of living, and to be treated as equals by the United States. They resent being used or looked down upon by their powerful North American neighbor. North Americans, on the other hand, still think of South America as an alien continent. We recognize its prodigious importance to us in politics, strategy, trade, investment, and what not, but we do not accept this importance emotionally.

"Ignorance plays a large role in this on both sides," says Gunther. "What we do know we are apt to know wrong." In this, his eighth *Inside* book, he seeks to set us straight. In preparation, he and Mrs. Gunther traveled intensively in our sister continent, interviewing its political leaders and many of its people.

Community cultural festivals will be going on throughout Pennsylvania during National Library Week, April 16 to 22. The libraries—public, school, and college—are sponsoring them to call folks' attention to the wealth of materials they can find at the library. The events, however, will spill out to bank foyers, hotel lobbies, church recreation halls, department-store auditoriums, and community rooms of various kinds.

Some kind of cultural explosion may be happening in your community, too, that week, so check in with your local library. It is a good time to visit the library anyway.

With a few exceptions, the books being published this spring seem to be stuck in a rut, and you may want to pick up some of those books you have been meaning to read and have not gotten around to.

In paper, but no less fresh because they are reprints, are two not-to-be-missed social commentaries. *The Accidental Century* (Penguin Books, \$1.25) puts the blame for our cultural and intellectual crisis on the

"accidental revolution" in which an unplanned social and creative technology has haphazardly reshaped our lives. Author Michael Harrington says change must become conscious, planned, and democratic through the political intervention of man. *The Kandy-Kolored Tangerine-Flake Streamline Baby* (Pocket Books, 75¢) is Tom Wolfe's astringent view of life in America. He writes about California's custom cars, wall-to-wall adolescence, and other aspects of pop culture in devastating style.

*The Age of Keynes* (Random House, \$6) is substantial but not ponderous; and if you want to judge federal-government policies intelligently and are not familiar with the Keynesian theory of economics, you should wade through Robert Lekachman's book on the life, times, and thoughts of the most influential economist of our age. It explains the aims of John F. Kennedy and Lyndon B. Johnson and shows why Franklin D. Roosevelt failed to solve basic problems.

For casually interested readers and skimmers: chapters 4, 8, 9, 10, and 11 contain the meat of the book.

Bicycles, birthdays, budgets, and all the other trivia of family life become the driest of humor in *My Home, Sweet Home* (Farrar, Straus and Giroux, \$4.50). Home is in Italy. The family consists of parents and two children, Albertino, a rather serious boy, and little Carlotta, who always gets her own way by never losing her calm. Father is Giovanni Guareschi, who has trouble convincing his family that being a writer, even a successful one, is an honest way of earning a living.

This is the kind of family that gets excited over trifles, is prone to mis-haps, and suspects the most innocent situations of adventurous possibilities. When the Guareschis, for instance, try to get rid of a counterfeit 1,000-lire note, it keeps turning up again and again, like a friendly mongrel. Then, after paying heavily for their guile, they learn that the bill is in fact genuine, just badly printed.

This book speaks a universal language.

My father was a quiet man, but once in a while he would take a notion to talk and, when he did, it was in a regular Niagara of words. Paul Tournier is like that in *The Person Reborn* (Harper & Row, \$4.50). The book is a valuable consideration of the interworking of psychotherapy and faith, but it is best taken chapter at a time. Otherwise, you may feel engulfed.

Dr. Tournier, of course, is uniquely

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qualified in the field. He is a practicing psychiatrist and an active member of the international meetings on Christian faith and medical practice that are held at the Ecumenical Institute in Switzerland.

Although many church leaders are actively involved in the racial crisis, the individual Christian is not. Why? In *Mandate for White Christians* (John Knox Press, \$3), Kyle Haselden looks for the answer in historical, sociological, and psychological factors that are apart from race prejudice. Then he speaks directly to the individual:

"Nothing in the present racial upheaval changes the role of the Christian. That role is not to manipulate the conflicts inherent in the human situation but to remove those inequities which compound human conflict and to embody among men the message of reconciliation. However somber, perilous, and chaotic the times, this remains the mandate for white Christians."

*Ely* (Seabury, \$4.95) is not a book that touched me deeply. It has touched others.

It is the memoir of Ely Green's boyhood in a small college town in the Tennessee mountains early in this century. Everybody knew Ely's red hair and light skin were inherited from his white father, and members of his father's family were kind to him when he was small, in a far-off, frustrated way. He was reared, though, by his mother's people in the Negro community, a rearing short on formal education but long on love, common sense, and character building. Love and hate alternated in Ely as he learned how to get along in a stratified society without losing independence or integrity. The book he has written in maturity is splendid testimony to the fact that love won out.

The original manuscript totally disregarded grammar, and editing has not made it great writing. The recollections are of a community that was unique even in a bygone day. But, yes, I must admit *Ely* has a special quality.

"Often in recent decades the American church has become so concerned with 'getting things done' that it has forgotten its nature as the *Body of Christ*," says Howard Grimes in *The Church Redemptive* (Abingdon, \$1.40, paper). He feels, too, that church leaders too often see themselves as "professional leaders rather than ministers of the Gospel of God to human beings."

Dr. Grimes, who is professor of Christian education at Perkins School of Theology, Southern Methodist Uni-

versity, sees the church as having a dual nature. It is a corporate body, the Body of Christ, through which God acts for the redemption of mankind. And it is a covenant community, the "People of God." Thus, it is both a worshiping community and a community that nurtures and witnesses to the fellowship of the faith.

This paperback, originally published as a hard-cover book in 1958, clarifies something not all of us understand.

Robert C. Monk reminds us that both Samuel and Susanna Wesley were "converts from Dissent," and he documents John Wesley's extensive dependence on Puritan sources in *John Wesley: His Puritan Heritage* (Abingdon, \$5.50). This is a book for the specialist.

## MAPLE LACE

By Catherine Cameron

My maple tree  
Flings wine-dipped lace  
Against a blue spring sky,  
And trails  
A wind-blown scarf of cloud  
From storm-gnarled boughs.

Though I am bound  
To stay inside today,  
Some part of me  
Will walk on waking grass  
And mount the wind.

Some part of me will fly  
Elated that God's grace  
Has made for pure joy  
A blue spring sky  
And maple lace.

"Eighty-Seven years ago today, our forefathers declared that henceforth and forever they were and of a right ought to be free. 'Twas a noble sentiment and nobly did they conquer. Today the South contends for the same principles which fired the hearts of our ancestors in the revolutionary struggle, and as sure as right and justice prevail, so surely will we finally triumph."

Four and a half months before Abraham Lincoln delivered his address at Gettysburg, an Ohioan who had embraced the cause of the South scratched these lines in his war diary. It was just two days after his capture by Union forces on that great Civil War battlefield.

One wonders what led Edmund DeWitt Patterson (he was only 19 when he enlisted in an Alabama

rifle company) to become so deeply attached to the Confederacy. But the attachment was there, so complete that he broke with his family and even years after the war never was reconciled.

*Yankee Rebel* (University of North Carolina Press, \$6) is his diary, edited by John G. Barrett. *Yankee Rebel* is a revealing record of men's reactions in the thick of battle, of the heavy toll of sickness among the Southern forces, of the humor that broke forth even on the battlefield, of life and death in a military prison.

About a Maryland girl the Confederates met fleetingly on their advance north, the young soldier noted: "The young lady was Union but called herself a 'copperhead.' I would not mind being bitten by her a few times." In a northern crowd gawking at prisoners being marched through a town, he saw: "divinity students with their unapproachable neckties and immaculate shirt fronts." On a moonless night when he was groping his way to rejoin comrades, he found darkness so thick "a streak of lightning could not have cut through it." Heavy cannonading produced "a scene of terrible beauty" with "music so grand, and at the same time so mournfully beautiful."

*Yankee Rebel* is compelling reading about men and war, a must for Civil War buffs.

"If all of life's troubles were hung on a bush, you'd still pick your own," Earl Schenck Miers' mother reminded him at least once a week while he was growing up. He needed to be reminded. Born with cerebral palsy, he had "shakes" so bad he could not drink from a glass, could not hold a pen. In fact, he recalls that his days began as if he were trying to thread a needle on a moving train.

But if he could not hold a pen, he could carry a 12-pound typewriter to school. If he could not hold a glass, he could drink with a straw. And if he could not co-ordinate his muscles, he had a quick mind and a determined mother. He had a job as a reporter while still in high school. At Rutgers, he was the first nonfraternity man to edit the school paper. He became an editor and a writer, an authority on Lincoln and the Civil War, a husband, and a father.

There are only two types of people, he says: those whose handicaps show and those whose don't. "Mine just happens to be visible."

Blunt, honest, never sentimental, but warm with emotion and humor, *The Trouble Bush* (Rand McNally, \$5.95) is his autobiography.

Experienced folk singers, and beginners, will be fascinated by *The*



**Folk Song Abecedar** (Hawthorn, \$12.50). Here are more than 200 folk favorites in their most popular, standard versions and, in addition, folk specialist James F. Leisy offers ideas for creating fresh, new versions.

A historical setting is given for each entry; unfamiliar words and expressions are explained; and subtleties in words and music are pointed out. There are chords for guitar and other fretted instruments; and when recordings are available, the name of the performer, the title used, the issuer, and the catalog number of the recording are given.

The miracle of birth and growth unfolds in *Susy: A Childhood* (Horizon, \$4.95). This is the story of a little girl's first four years, as told by her father; and because the father, Charles Neider, is a gifted writer, we see Susy through the eyes of love.

Once a farmer whistled in the old barn as he pitched hay to his horses and cows. Now the old barn has been abandoned, but it is not deserted. Swallows sing under the eaves, and mice make their nests in the corners. Season after season the old barn sees new life and changes—season after season it shelters wild creatures from the hot sun, the rain, and the snow.

Carol and Donald Carrick have created a picture book of *The Old Barn* (Bobbs-Merrill, \$3.75) for four to eight-year-olds. It is so perceptive it probably will enter the child's memory as something experienced rather than read.

There's a streak of cynicism in Swedish fairy tales, if *Favorite Fairy Tales Told in Sweden* (Little, Brown, \$2.95) is a fair sample. Most of these stories, retold by Virginia Haviland, deal with outwitting somebody. They are good-natured and humorous, however, a matter-of-fact look at the foolishness of human nature.

This book is not for tots but for children who are eight and older. Adults who claim a Swedish heritage will enjoy them, too.

As I write this, I am too vividly aware that a storm is busy dumping almost two feet of snow on ground that only last night was bare. Spring seems a long time away.

On my desk, however, is *Adventure With Flowers* (Warne, \$2.95), in which Elizabeth T. Billington tells junior readers about the origins of flowers, how to grow them, and how to arrange them. She even includes suggestions on how to hold a flower show. Her own enthusiasm has rubbed off on this book, and it is an inviting introduction to gardening.

—BARNABAS

Let us not rend it,  
but cast lots for it,  
whose it shall be:  
that the scripture  
might be fulfilled

John 19:24

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# SUNDAY- SCHOOL DROPOUTS WHO GREW UP

A new curriculum for adults, based on paperback books, is coming in September. It will give grown-ups a fresh chance to update their neglected Christian education.

By NEWMAN CRYER  
Associate Editor

THE TYPICAL Methodist church member is not known as the studying type—not in the church, at least. More than likely he is a church-school dropout, getting along as best he can with about a third-grade understanding of Christianity.

That is a generalization, of course. There are some bright spots of adult learning in scattered churches. And one can find a number of examples of honest-to-God renewal that began with depth education. But, sadly, such programs touch only a tiny minority of Methodist grown-ups. The overall situation is dreary.

It is a fact of church life that most persons beyond high school do not take seriously the idea of continuing Christian education. This situation is especially

ironic in a denomination that began on a college campus and was inspired by the Wesleyan dictum that learning and vital piety go together. Methodism's founding father was a pioneer in adult Christian education 200 years ago.

Now we are in a new era of pioneering. After working quietly for six years, Christian educators are trumpeting a "new day" in Christian education for everyone. And 1967 is the year when, hopefully, it will begin for many more adults.

This is a kind of summons to every local church in Methodism, in response to the call of the 1964 General Conference for each church to reappraise its mission to its own community.

The new day heralds a new concept in adult learning, a new curriculum, and an expanded freedom of inquiry in study situations that could take place whenever a few grown-ups might gather for serious study—anytime, anyplace.

The new day calls for more attention to the church's educational ministry, better equipped teachers, a wider variety of teaching-learning experiences, and 100 hours of study each year for every adult—plus the new curriculum materials.

How the church's educational leaders happened to pioneer the new day is a story that takes place against the background of our fast-changing world.

In the current knowledge explosion, increasing millions of persons find it desirable, sometimes essential, to go back to school just to keep up. The educative process is never ending. Businessmen, technicians, professional people, service personnel—all find continuing education indispensable in this age of space flight, instantaneous communication, and scientific and cultural revolution.

Yet, for one reason or another the average layman does not recognize the importance of keeping up to date in religion, too. Take a head count in your own church. How many adults are engaged in really serious study of the faith that they profess?



RECENT Methodist church-school statistics have indicated a steady decline in attendance. Ending a 20-year period of moving dramatically upward, every statistic in 1964 showed a loss. This same declining pattern holds true for most other denominations.

The peak year for adult church-school participation was 1958. Since then, membership and attendance have declined. Cited among contributing factors are residential mobility, more leisure opportunities, increased employment, the feeling that the church is irrelevant, poor teaching, uncommitted leadership, shallow theology, detached pastors, and neglect of adult education.

Shocked some time ago by sagging attendance, declining interest, and growing skepticism about basic Christian truths, Methodist educators went into action to bring the church's teaching ministry up to date. The past six years, in particular, have been a period of intensive reappraisal involving thousands of man-hours of research, analysis, and planning.

One result is a new design for curriculum that integrates a person's learning through his whole life



span, from birth to death. It is the Methodist adaptation of a design created by a co-operative project involving more than 125 persons representing 16 major denominations.

Next September, the new pattern for adult Christian education based on this plan will begin to take shape in Methodism's adult church-school groups. It is expected to replace such standard items of hardware as the dull and outdated lesson quarterly, the lawyer who lectures the big morning class, and even the Sunday-school teacher in an old-fashioned sense.



FOR the first time, The Methodist Church is moving toward a single, closely co-ordinated curriculum for children, youths, and adults. The new children's curriculum was unveiled in 1964. The first installment of new

adult materials comes this fall. A new youth curriculum will be ready in 1968. A second installment for adults is scheduled for late 1969—all based on the new and comprehensive master design.

The new design begins and ends with the church's objective for its educational ministry. Its essence is this: helping persons to understand and experience the redeeming love of God, especially as seen in Jesus Christ, so that they may know who they are, what their human situation means, and how to identify themselves increasingly with the spirit of God in every relationship.

The design is a kind of library of themes that relate the Christian Gospel to life's issues at every stage. It was hammered out with an awareness that we live in a fast-changing world in which the church's educational ministry must move with the times. If it doesn't, Christian educators are convinced, it cannot speak with clarity or power to people who live in this era of space flight, the secular city, population explosion, and sex revolution.

Recent research on what Methodist adults are like has revealed some startling gaps between today's adults and some of the old study materials. It showed, for example, what many have suspected all along: that few adults bother to read their church-school literature, and that those few do so carelessly. The facts are, however, that Methodism's 6 million adults *are* readers. The average person reads about six books a year, about equally divided between fiction and nonfiction.

In questionnaires from adults, one thing that kept coming through was the desire for more discussion and talk back. Teachers want this, too. Researchers found few distinguishing characteristics between churches of different sizes, and noted that differences are diminishing between rural and urban churches. Methodist adults have a strong interest in the Bible and in world affairs, and they have deep concerns for people and a thirst for a firmer faith.

Against this background of world change and surveys of adult interest, the church's educators and publishers have developed completely new study materials to meet the needs of the new age that looks toward the 1970s and 80s.

The new model curriculum is built around paperback books, a medium which has soared in recent

years to a place high on the mass-communication heap. The paperback will be augmented with tools, including filmstrips, recordings, charts, posters, and other aids that come right along in the package and do not have to be ordered separately.

To explain the new curriculum, a five-lesson study series is appearing in April issues of several familiar periodicals and separately in booklet form. Its purpose is to orient laymen to the new-day concept and the new-model study materials. Bishops, educators, and ministers are urging every Methodist church to get all adults exposed to these preparatory lessons.

Come next September, the first segment of the new eight-part basic course entitled *Foundation Studies in Christian Faith* will be ready for use. It is to be issued in quarterly installments over a period of the next two years. Then, in the fall of 1969, other new units will be available, building on the *Foundation Studies* series.

Material for the first fall quarter is on the theme "Man's Search for a Meaningful Faith." It will consist of a 194-page study book, a 160-page book of selected readings, and a leaders' resource kit containing the supplementary helps for use in adult groups. The goal of curriculum builders is to interest not just those who now are in adult classes but all adults.



FOUNDATION Studies series is designed to be a comprehensive interpretation of the meaning of Christian faith in the 20th century. "It is more systematically developed than any previously published Methodist study material," according to Associate Editor Harold L. Fair of Nashville, who has guided the new curriculum through its editorial stages.

The move to paperbacks is intended to break down the stereotype of the old-fashioned lesson quarterly. The paperback not only is more permanent but it also gets away from rigidly dated studies. Adults who keep the study books will, in two years, add 16 inexpensive paperbacks to their personal libraries.

The former curriculum materials did have the merit of a wide variety of choice for different types of adult classes. For this reason, the most popular of the lesson series will be continued in revamped adult publications, including *Wesley Quarterly*, *Adult Teacher*, and the *International Lesson Annual*.

Curriculum builders are well aware that the materials they produce are just the beginning, not the end, of adult learning. How effective the new study materials are will depend, of course, on what happens in each church.

But denominational leaders are optimistic.

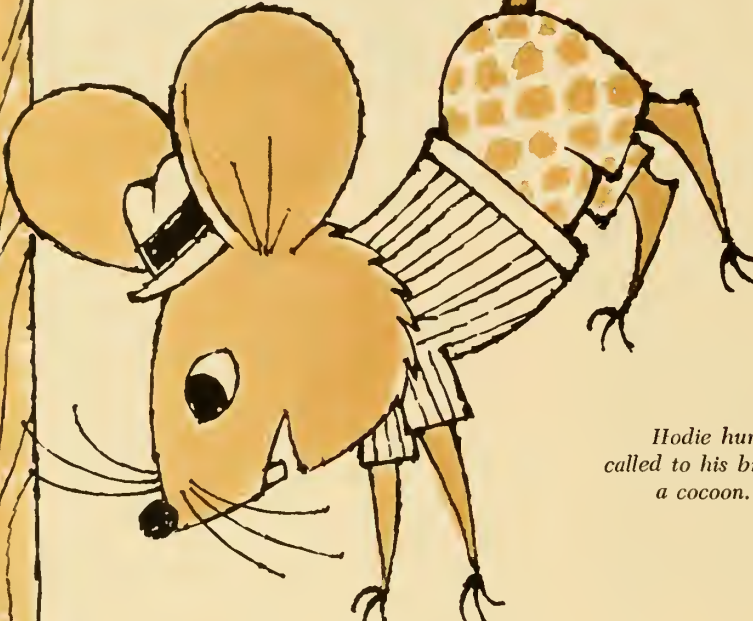
"More local churches are carrying out experimentation in adult education than ever before," says Mr. Fair. "These experiments in ministry show that initiative for the Christian education of adults is passing into the hands of local-church leaders—and that is where it should be."

Early in June, Adult Advance Leadership Kits will be available to Methodism's 24,000 pastoral charges at a reduced cost. The churches that get these will have a good preview of the new adult curriculum materials. The rest is up to them. □




# BUTTERFLY MOUSE

By RUTH BISHOP JULINE



*Hodie hung by his tail from a twig . . . He called to his brothers, "I want you to wrap me up in a cocoon. I'm going to be a . . . butterfly."*



**H**ODIE, the little gray mouse, was a great thinker. One day last fall he watched a big brown caterpillar spinning a cocoon of silky, silvery thread. When it was finished, the caterpillar was all wrapped up inside.

Hodie was amazed. Every day he went to see if the caterpillar was still inside the cocoon. It was, and it stayed there all through the fall and winter.

But one day when spring was making everyone feel warm and alive again, Hodie noticed the cocoon begin to wriggle and twist. After a while, out of a hole in the bottom came . . . a butterfly! Hodie's eyes popped open.

"How do you like that!" he gasped.

The butterfly waved its gorgeous yellow and brown and blue-black

wings and fluttered off into the sky as gracefully as it could.

"How do you like that!" exclaimed Hodie again. "An ugly, bristly worm makes itself a house of threads, hangs inside it for a while, and then comes out a beautiful butterfly!"

Hodie began to think. He ran his paw over his face and down his shoulder.

"I'm sort of bristly myself," he decided. "And I'm not too handsome. I'm something like a caterpillar. I wonder . . ."

Hodie began gathering up string and bits of yarn and scraps of cloth and strands of meadow grass.

"Help me get this stuff over to the maple tree," he called to his brothers, Elbert and Calvin. "I want you to



wrap me up in a cocoon. I'm going to be a beautiful butterfly."

"Are you sure?" asked Elbert.

"Yes," said Hodie. "It's really quite simple."

"A little beautifying won't hurt you," Calvin admitted.

Hodie hung by his tail from a twig while his brothers spun him into a cocoon with all the materials. With the last bit of string they anchored him securely to the twig and left him there to beautify.

For two days he hung there. At first it was fun. But soon it grew stuffy and hot inside the cocoon. His tail cramped and he was hungry. Besides, it was dark all the time, terribly quiet, and his ear itched and he couldn't scratch it.

But for two more days Hodie dangled from the twig. The last day it rained and he was soaked through.

When the rain stopped, Elbert and Calvin came to see if Hodie had finished beautifying.

"Do you think he's a butterfly yet?" Elbert asked.

"Should be if he's ever going to be," replied Calvin.

Hodie's cocoon was pretty soggy. It bulged at the bottom because Hodie's cold little tail had slipped from the twig and he had plumped to the bottom in a heap. Elbert poked the bulge.

"You all right, Hodie?"

"I've got a code in my head," Hodie wheezed.

"He's got a cold in his head," translated Calvin.

Just then Hodie sneezed a huge lumberjack kind of sneeze. All the string and yarn and cloth and grass let loose, and out dropped Hodie to the ground. Dazed and sluggish, he swayed to his feet, flapped his weak little front legs like wings, and tottered off.

"I'b a budderfly," he croaked. He flapped over to an old stone wall and scrambled to the top. Then he gave

a whoop and sailed off, flapping his legs as hard as he could. Down he came—wham!—right in a burdock weed.

Hodie picked himself up. He looked at his front legs. He looked at his back legs.

"How dew lige dat?" said Hodie. "No wigs." His brothers shook their heads.

"No wings," they said. Hodie sat in the weeds and thought about it for a long, long time.

"I've decided," he said finally, "I don'd wand to be a budderfly. Know why?" His brothers shook their heads. "I can'd be a budderfly—unless I'b a caderpiddar first!"

"We're glad you're not a caterpillar," said Elbert.

"We're even glad you're not a butterfly," admitted Calvin. "We're glad you're you."

"Danks, brudders," said Hodie gratefully. "Because of you, I'b glad to be a bouse." □

## WOOLLY PLAQUES

A FINE present for a new baby would be a set of Woolly Plaques to hang over his crib. But friends or family members would like these sets, too. Dream up gay or funny pictures to suit each person.

For the plaque part, cut the bottoms from the little plastic boxes that berries come in at the grocery. The picture subject is made of a lightweight cardboard cutout which you design yourself. Draw in features, hooves, or shoes with colored pencils. Make fur, feathers, or clothing from bits of cut-up pipe cleaners of different colors, and trim the edge of the picture with contrasting colored rickrack, gluing a little loop of string under the rickrack at the top of the picture for a hanger.

To start you off, here's how to make a woolly lamb: Glue white, yellow, or pink rickrack around the smooth edge of the plastic square. Then cut out a cardboard lamb, using the pattern to draw around. Color the features pink with blue eyes, and the hooves black.

With scissors, snip white pipe cleaners into 1/8 inch pieces for lamb's wool. Dab small areas of the lamb with glue, and with tweezers press pieces of pipe cleaner onto the glue, leaving the face and hooves uncovered. Glue the lamb to the plaque.

Cut two butterflies according to the pattern. Color one violet on one side only. Color the other yellow on both sides, and its body black. Glue the violet butterfly to the plaque and glue the yellow butterfly to the violet one by its body only. Bend the wings of the yellow butterfly so they stand out from the



plaque. Add a yellow, pink, or violet flower.

Now try making another plaque—a yellow duck diving under blue waves for a green fish, a colorful giraffe whose

head reaches right off the plaque, a bouquet of pretty flowers, a clown in a multicolored suit, or a funny Martian. Have fun!

—Katherine Corliss Bartow



# Letters

## In Japanese Only

MARY EDGE

Milwaukee, Wis.

I was interested in the article *Waste of Money!* by James A. Gittings [February, page 29] and would like to know if the book *My American Journey*, which was described in the article, is published in the United States in English. I would like to obtain a copy.

*Regretfully, we must report to Miss Edge and several other readers who inquired, that My American Journey has been published only in Japan and only in Japanese.*—EDITORS

## His Boy No Murderer

H. B. KEITH

Delano, Calif.

I would like to answer W. W. Reid's article, *The White Man's Curse*, in the February issue [page 17].

Mr. Reid infers that we are cold-blooded murderers in Viet Nam. He says our news accounts gloat over the number of Viet Cong killed and the enemy villages burned.

There never has been a desire of our country to wage war on any nation or people, and never have we fought a war with such restraint and consideration as we have shown for the whole country of Viet Nam, North and South.

I wish Mr. Reid now would give a picture of how the Viet Cong are mutilating, burning, and sacking the cities and villages of Viet Nam. The victims are there only because they were given no other place on earth to call their home. We are not going into these villages and killing and burning for the sake of blood.

Mr. Reid would not be writing this article had not someone in the past given his blood that he and millions of others might be free. This freedom was bought with blood and tears, and it is so much valued that we dare not let down our guard.

No, my boy is not a murderer!

## Pastors Need to Hear

ROLAND E. WOLSELEY

Syracuse, N.Y.

W. W. Reid's *Viewpoint* in the February issue is needed by some pastors, certain of them Methodist, and I trust

that at least those in our own denomination will read it. I do not expect newscasters and foreign correspondents to have much understanding of the brotherhood-of-man principle, but I do expect the pastors of our churches to have some comprehension of it and to refrain from uttering prayers that ask for blessings on our own soldiers but give no thought to the sacrifices of those in the forces we are fighting.

## Can Any Loss Be 'Minimal'?

MRS. OSCAR J. OLSON, JR.

Belmont, Mass.

The thoughts expressed so well by W. W. Reid often have gone through my mind as I have read the newspapers or listened to the radio and television. What is happening to us when we think of even one human life—on either side—as being a "minimal" loss?

If my husband or son were killed, would this be of any less importance than the loss of any other man or boy? The wives and children of the Viet Cong who are killed are just as saddened by their loss as an American wife or mother. Their need for the help and protection of this man is even greater, perhaps, than ours.

## A Stand for Every Christian

ROBERT SHILLAKER

La Crescenta, Calif.

Someone, a Methodist, recently handed me a copy of your February issue. I was pleased to read *The White*



"I can't wait to see the look on his face!"

*Man's Curse*. This is the stand that every Christian should take.

I tried to get the former minister of my church to see it that way, but he thought no, it's okay to kill Communists, particularly nonwhite Communists. (I live in a lily-white suburb of Los Angeles.)

I want to congratulate the Methodists for putting their principles into practice in regard to ending the war in Viet Nam. So-called Christian nations will lose the respect of the rest of mankind if they don't put a stop to this brutal killing.

## What About Brotherly Love?

MRS. DETTA RUTH JACK

Mankato, Minn.

W. W. Reid's article *The White Man's Curse* is one that concerns me very deeply.

I hesitate to read or listen to any news of Viet Nam any more as the reporters seem to rejoice over every dead Vietnamese. The deaths of American men are reported as tragic but necessary.

In one radio interview, a man said he would be proud to have a son die in Viet Nam. Why? How can any person feel other than grieved over the loss of any life? What has happened to brotherly love? And what can we as individuals do to revive it and prevent further slaughter of our fellowmen?

## Calendar Pages Framed

MRS. C. J. STANLEY

Brownsville, Texas

I loved the calendar pages in the January issue [page 35]. I have inserted them, in order, in an 8 by 10-inch picture frame. When each month is over, it will be simple to remove that page and slip it behind the others. There is just one thing wrong—the pages are too large and have to be trimmed.

I hope you will like the idea enough to design next year's pages with that in mind. Also, may I suggest that you offer reprints. I would like extras to give friends.

## An Obstetrician for Mary?

MRS. CARROLL M. ENEY

Dundalk, Md.

When my January issue of *TOGETHER* came, I picked it up to glance through and my eye was caught immediately by the 1967 *Calendar*. As I looked at the pictures depicting each month, a long, hard decision was settled for me. It is this: not to renew my subscription to *TOGETHER*.

Looking at the page for December, I realize how stupid I have been. I had always believed that Mary gave birth in a bed of straw, not a four-poster. This may seem a petty thing to get upset about, but to me it is the culmina-



tion of feeling my faith in my church sink lower and lower. What has happened to the star? It has been replaced by a moon. And is that Joseph holding the Babe, or (please say it isn't so!) did Mary have an obstetrician?

### Nightmares for March

ROBERT WURFER, SR.  
*Campbell, Calif.*

I like your 1967 *Calendar* pictures except the one for the month of March—*Jesus Riding Into Jerusalem* by Mykola Shramchenko. By no stretch of the imagination can I reconcile the animal which the supposed Christ is riding upon with the lowly ass which the Gospel of Matthew describes. And that face of Christ! What kind of imagination can conjure up a face like that? If that is modern art, the Lord save us. It's enough to give you nightmares.

### Not All Mississippians Opposed

W. RALPH WARD, *Bishop*  
*Syracuse Area, The Methodist Church*  
*Syracuse, N.Y.*

Let me thank you for opening the pages of *TOGETHER* to a study of *The Delta Ministry* [January, page 49].

Editor Willmon White's introductory statement would have been more accurate had he observed that "over the protest of some Mississippi Methodists" (rather than "over the protests of Mississippi Methodists"), two Board of Missions divisions voted grants totaling \$130,000.

The opinion of Methodists in Mississippi is divided on this matter as evidenced by the frank and charitable debate in the National Division meeting, a debate led by Mississippians who took sharply divergent points of view, on the one hand protesting the Delta Ministry and on the other giving it strong support.

### Some Dialogue Going On

R. B. KOCHTITZKY, *Exec. Dir.*  
*Laymen's Overseas Service, Inc.*  
*Jackson, Miss.*

I appreciated the January *Powwow* on *The Delta Ministry*. Both Francis B. Stevens and Bruce Hilton did a good job of trying to be objective.

Although it is undoubtedly true that Delta Ministry personnel were shunned by most churchmen in Mississippi during the early period of their work, it is something of an injustice that Bruce Hilton failed to mention several instances of dialogue initiated by Mississippi churchmen and involving DM staff members.

A Thursday Breakfast Fellowship was established by two churchmen in Jackson almost two years ago for the purpose of communication on crucial social issues. DM staffers have participated regularly and several times

have been asked to describe their program. This dialogue group, interracial in nature, currently meets at Galloway Methodist Church.

Two Sunday-evening groups at Galloway, one college and one young-adult, have had staff members of the DM interpret their work four different times.

A sizable group of Mississippi Presbyterian leaders recently held a meaningful dialogue session with DM personnel in Jackson.

We hope that the future will bring more conversations like these and that they will result in wider understanding of the demanding sacrificial nature of the church's mission today.

### Rapport Is Great, But . . .

MRS. RUSSELL BENSING  
*Camp Hill, Pa.*

Neal Ashby's article, *Confessions of a Church-School Teacher* [February, page 26], prompts me to write my first letter to an editor. While Mr. Ashby's style makes for delightful reading, the article hardly could be considered an inspiration to prospective church-school teachers.

According to Mr. Ashby, religion must be presented as something of a joke in order to be palatable to young minds. God should be pictured as a benign old man, chuckling at the pranks of his children. To live things up, we are advised to spring one of the "Bible sagas" occasionally, in a style worthy of the best Hollywood tradition.

After teaching in our church school for more than six years, I could not disagree more with Mr. Ashby's formula. I have found that a reverent and sincere approach to religion appeals to a child and stimulates serious thinking.

I am sure that the rapport between Mr. Ashby and his boys is great, and that they will fondly remember him as a swell guy. But I seriously doubt they will think of him as one who brought them into a closer relationship with God.

### A Typical Case, Unfortunately

GEORGE A. TROBOUGH, *Exec. Sec.*  
*Idaho Conference Board of Education*  
*The Methodist Church*  
*Nampa, Idaho*

Many church-school teachers could match the "confessions" of Neal Ashby's article. I think it is unfortunate that this is so. May I point out some things that might have made a difference in Mr. Ashby's experience?

The poorest method of recruiting teachers is an appeal from the pulpit. Would the pastor also use this method to find a chairman for the commission on stewardship and finance, or the pastoral-relations committee?

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and prospective teachers now are available in almost every Methodist conference: laboratory schools, Christian-workers schools, observation schools, and workshops. Also, the book *Guiding a Church School* (Abingdon, \$2.00) by Walter Townner is excellent reading for the commission on education and the pastor.

With the use of the new *Christian Studies for Methodist Children* "talk" is only one facet of teaching. Why do we think we have to "talk" religion when there are so many other teaching methods which could be used? If you want involvement, don't depend on Mr. Ashby's reading in rotation.

The Methodist Church has not recommended separation of classes by sex for many years. I am sorry Mr. Ashby inherited such a setup. His church school also has failed to keep in touch with Methodist recommendations concerning attendance awards. Motivation is necessary, but not pins, ribbons, Bibles (as rewards), pencils—or even plane rides.

Yes, teaching in the church school can be enjoyable. I commend Mr. Ashby for his willingness to teach, especially under the conditions he described.

### Why Not Separate the Sexes?

EDWIN A. LUCADO, JR.  
San Diego, Calif.

Neal Ashby's article on his experiences teaching fifth-grade boys has a familiar sound to any of us who struggle with the frustrations but reap the rewards of sparring with a roomful of eager and not-so-eager youngsters each Sunday. The fact that he teaches boys brings up a point I would like to see discussed by your readers.

It used to be common to have separate classes for boys and girls. This is no longer the case in most church schools. Indeed, Methodist material presumes a coeducational situation.

Since some modern educators have suggested separating the sexes even in public schools, I wonder why this practice was discontinued in church schools. From ages 9 through 13 there seems to be a natural antagonism between boys and girls. Separating the sexes, with a man teacher for the boys and a woman for the girls, might help cure some of the disciplinary problems of mixed classes.

### 'Sunday School' a Valid Term

ANN C. BATEMAN, Director of  
Christian Education  
Church of the Good Shepherd  
Arcadia, Calif.

Yes, many Methodists do have difficulty with the term "church school." [See *After-Hour Jottings*, February, page 1.] The church school includes four areas: Sunday school, Sunday-

evening fellowship, weekday activities, and home and extension roll.

When your author, Neal Ashby, originally titled his manuscript *Confessions of a Sunday-School Teacher*, he was quite correct in using the term "Sunday school" for he was the teacher of a class which met on Sunday mornings.

Church school is the term for the entire educational ministry of the church. One uses "Sunday school" to designate a particular phase of this ministry.

### Two Good Articles

ELIZABETH BICKFORD  
Central Islip, N.Y.

May I commend you for publishing two very good articles in the February issue. One is *Profile of a Pastor* [page 51] by Joy A. Sterling. As a Methodist minister's daughter, I find it immensely sympathetic.

The other is *Confessions of a Church-School Teacher* by Neal Ashby. When I was fresh out of Mount Holyoke College in 1916, I taught 10 fifth-grade girls at a private day school in Philadelphia. Mr. Ashby's article could not be more interesting to me. Ten little girls are happily unforgettable. I can imagine how Mr. Ashby feels about his boys. He loves them.

But I am sorry you didn't use the old name "Sunday school."

### Blind Reasoning Shows

D. R. HUNSBERGER, Pastor  
The Methodist Church  
Wrightstown, N.J.

The value of Stanley S. Jacobs' article [*They've Helped Make America Gun-Happy*, December, 1966, page 29] could be increased if you gave space for some writer to refute the fallacies of the gun lobby. The letters of objection to the article [*Letters*, February, page 68 and March, page 70] showed their blind reasoning in its usual form. Here are three examples:

"He [Mr. Jacobs] doesn't ask for legislation to crack down on buyers and drivers of motor vehicles."

Of course not. He doesn't have to. In the state where I live a driver must produce proof of his age and pass both a written and a driving test to obtain a license. And he must carry his license and car registration whenever he drives. If that isn't driver legislation, what is?

"Legislation for gun control must be directed at the user, not the gun."

This is exactly what gun legislation does. In New Jersey it says to the dope addict, the mental patient, and the man with a criminal record: "You are not competent to use a firearm." It is directed at the user.

By comparison, some persons are authorized as competent to administer drugs. The rest of us are not. We are forbidden even to possess narcotics. Does the man who wrote the above words (a physician, at that) oppose narcotics legislation?

"This is just what the Communists would like to see done."

If you don't like it, call it communist! The implication is clear: if you approve gun legislation, you are a communist sympathizer. Incidentally, most of the noncommunist nations of Western Europe successfully use such laws.

### A Right to Protect

THOMAS WELSH, Corporal  
United States Marine Corps  
FPO San Francisco, Calif.

I receive your magazine once in a while here in Japan, and I recently read *They've Helped Make America Gun-Happy* by Stanley S. Jacobs. I don't believe he and I could be very good neighbors.

I grew up with guns and four brothers and sisters, and there were no accidents in our family. I don't know how he gets the idea that legislation is going to stop accidents. They are the fault of not knowing what a gun is. The National Rifle Association is a fine organization that teaches people how to respect and use weapons safely.

I for one demand the right to protect my family from the insane, criminal, or anybody else who threatens their safety. I would never be able to face myself if my wife were raped and all I needed was a \$10 gun to prevent it.

For a view generally opposing that which Mr. Jacobs expressed, see *Another Side* to the Gun Question beginning on page 47 of this issue.—EDITORS

### Can Cars Be Made Foolproof?

MRS. VICTOR HOPEMAN  
Dearborn, Mich.

Seeing two more letters related to car safety in your February issue [*Solving Half the Problem*, page 70, and *Churches' Attitude Hurts*, page 71], I would like to add my comments. I am as interested in car safety as Ralph Nader, perhaps more. I just happen to be married to a Ford test engineer, and he is working as though it all depends on industry. I would just like to be able to plan a regular dinner hour or an evening out once in a while.

I have been asking for some time if cars can be made foolproof. An Alcoholics Anonymous lawyer told our "Youth and Alcohol" study group recently that 69 percent of all fatal accidents in Wayne County (Detroit) are connected with drinking.

I have friends who take pills to go



to sleep, pills to wake up, and other drugs, and yet they drive. Others don't hear well, some don't see well, and they, too, drive. We have friends—college presidents, brain surgeons, engineers, even conference officers—who don't want to use seat belts.

What do we really want—laws to protect us from ourselves?

## Church Oblivious to UFOs

MILTON H. NOTHDURFT, *Pastor*  
St. James Methodist Church  
Sioux City, Iowa

Thank you for giving publicity to unidentified flying objects in the February issue, even if only through a picture and brief article on Marine Major Donald E. Keyhoe, as an *Unusual Methodist* [February, page 53].

I first started corresponding with Major Keyhoe on this subject almost a decade before he started his seven-year documentary study, *The UFO Evidence*, which was given to every congressman. Many groups such as ours from all over the world have given constant encouragement to this research, or it never would have reached the stage of present publicity.

Those of us who have studied this subject for 20 years know that UFOs already are affecting many phases of our society and that they will affect many more in the future. And it bothers us that the church has been so oblivious to this—until the government gives a \$300,000 grant for research by scientific men. Are we leaders or are we followers in finding answers to the great mysteries of life?

## Protestants Need Reeducating

ELEANOR L. KIRCHNER  
Albany, N.Y.

As a skier, I was especially interested in *Skiing: Prototype in the New Leisure* [February, page 32].

I think it is fine to have worship facilities such as St. Bernard Chapel at Snoqualmie Pass and efforts like Don Baldwin's outdoor service in Yosemite and Frank Ackerman's attempt at Mid-Vail cafeteria. But the lack of attendance shows that these are not the whole answer. I believe the solution involves a reeducation process that probably would take a whole generation of Protestants to accomplish.

The Protestant does not feel compelled to attend church; his religion is rooted in freedom of choice. By the same token, the Roman Catholic is taught that church attendance must take a definite place in his life; he does not skip church no matter how avid a skier he is.

Besides, my Catholic friends can go to church as early as 7 a.m. before skiing. The Protestant church, with its customary 11 a.m. service or 9:30 at the earliest, is too late for the avid

skier. The tows open at 9:30 or 10 a.m. He is paying a high price for his ticket, and he is reluctant to be delayed in the crowded towline.

A Protestant church in Stowe, Vt., started an 8 a.m. skiers' service for all Protestants a few years ago. Four of us went and found that we and the minister were the only ones there that Sunday. When we returned to Stowe the next year for another weekend, the service was no more. We regretted this, feeling that if it had been kept up for several years, attendance probably would have grown.

## Bishop's Prophecy Confirmed

MRS. GLENN HERTZLER  
Torrington, Wyo.

Bishop Kennedy was right in his January *Browsing in Fiction* [page 66]. In the last paragraph of his review of *Giles Goat-Boy* he said: "... some of you will read the book and say there is at least one Methodist bishop who has lost his judgment."

I did and he has.

*Giles Goat-Boy* is an obscene, evil book. One incident alone, the unspeakable parody on the virgin birth, should shock and disgust every reader if he can find the courage to trace that thread of thought through the utter filth of the whole book.

The author is a professor at Howard University, an instructor of young people, I presume. Pornography as written for the paperback trade is nasty, perverted, but boring. When an educated man with a brilliant mind stoops to such writing, the influence on young minds is insidious and devastating.

When a bishop of my church dignifies such a book by reviewing it as an example of free speech or creative writing, I react with amazement and consternation.

## 11 a.m. Not the Only Hour

MRS. W. P. CREIGHTON  
Belmont, N.Car.

I was delighted to read in the February issue that The Methodist Church recognizes that families enjoy and need such outdoor activities as skiing and camping. One of my pet peeves with my own church is its failure to recognize the pace of modern life, particularly in the hour it holds services.

Who set 11 a.m. on Sunday as the hour we must attend church? Why not take a hint from our Roman Catholic friends and hold an early morning service—yes, even at 6 or 7 a.m.—so those of us for whom Sunday is the only day our families can be together may attend church and then have a full day to go camping or whatever?

Instead of spending money for a new building, why not send two Methodist preachers to churches that are outgrowing their facilities, hold two or

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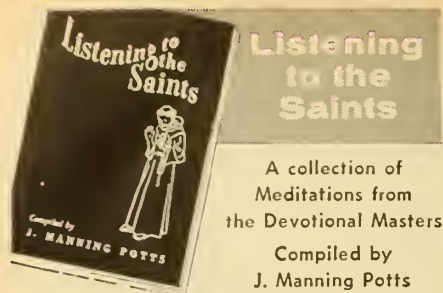
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### No Substitute for Sanctuary

CLARENCE F. AVEY, *Pastor*  
*Oxford Methodist Church*  
*Oxford, Mass.*

The upshot of the color spread and article on skiers and religion seems to be that people bent on pleasure have little regard for worship or the disciplined practice of their faith. When it concerns families, one wonders when religious education will take place. The ski slope is still no substitute for the sanctuary.

### Tolerance Turns to Compromise

MRS. ESTHER B. KEUPER  
*Fort Madison, Iowa*

I am deeply concerned about some of the advice being given in the *Teens Together* department of your magazine. I refer specifically to the reply given to J.S. on page 49 in your February issue. She asked about Protestant-Catholic marriage.

This was a golden opportunity for your advisor to say no to two serious-minded students before they engaged in such a marriage. Instead of that he points out possibilities of a successful marriage and none of the certainties of its being unsuccessful.

We Methodists are reaching the place where our tolerance is becoming nothing but compromise, and in the case of Protestant-Catholic marriages, the compromise almost always goes to the Catholic.

### Major Issues Sharpened

ROBERT W. HUSTON, *Gen. Sec.*  
*Methodist Commission on Ecumenical Affairs*  
*Evanston, Ill.*

Just a word of appreciation for *The Starting Flag Is Down*, your balanced editorial in the January issue [page 17]. It sharpened the major issues before us in a creative way. The Commission on Ecumenical Affairs could well utilize your six points as a rubric for its immediate work. Thank you.

### Two Specifics for Ecumenists

JOHN J. GEIER  
*Rochester, N.Y.*

Reading your Viewpoint, *The Starting Flag Is Down*, it occurred to me that while much publicity has been given to the way churches are working together, two items are lacking from the list of accomplishments. If leading theologians can produce one Bible for Protestants and Catholics, I suggest

they work on these further reforms:

1. A common Lord's Prayer for all Protestants, and after that hurdle a common Lord's Prayer for Protestants and Catholics. Do "debts" equal "trespasses"? Is that phrase at the end, "For thine is the kingdom, and the power, and the glory for ever" too big a stumbling block to be eliminated for Protestants, added for Catholics, or compromised for Christians?

2. A common Apostles' Creed for Protestants and further for all Christians. Presently, various Protestants use differing versions. Are the differences so important that a compromise is impossible?

### 'Breath of Fresh Air'

WILLIAM H. POORE, *Pastor*  
*Buechel Methodist Church*  
*Louisville, Ky.*

To one who, with and without portfolio, has been engaged in ecumenical dialogue for several years, *The Starting Flag Is Down* was a breath of fresh air. Or, to change the figure of speech, to a Methodist minister who attended a Presbyterian college and seminary, married a Disciple, and whose daughter is an Episcopalian, it was pure cold water in the desert of denominationalism!

By history, tradition, theology, Methodism belongs in the mainstream of ecumenism. Methodism isolated is at once a denial of John Wesley and of the One who prayed that all "may be one."

If there is a discernible strong wind in the church today, it is the wind of the ecumenical movement. In Acts, the influence of the Holy Spirit was described in terms of a "rushing, mighty wind."

### Religion Involves Emotion

A. PAUL STOUT, *Pastor*  
*Community Methodist Church*  
*Sun Valley, Calif.*

In his January letter, F. William Schueler says "the gospel-song texts are heretical, the verse is doggerel, and the music unbelievable." [See 'A Dangerous Precedent,' January, page 78]. I say rubbish!

I will consciously defer to few other Methodists, lay or ministerial, in musical ability or appreciation, and I cannot believe that a majority of present-day Methodists are not tolerant of (and even appreciative of) the gospel songs.

Mr. Schueler's comments surely apply to the songbooks used by some sects, and without a doubt there is much trash written by conservative emotionalists.

Still, I say thank God for our emotions. Our religion must involve our brains; but unless it also involves our emotional feelings, it cannot be called Christian for the Christian religion deals with all of life.



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## FLORAL SYMBOLS OF



*IKEBANNA* is the classical Japanese style of flower arranging. As traditional as Japan itself, it is part of the formal training of every properly schooled woman and is understood by every Japanese.

To celebrate the centennial of Japanese Protestantism in 1959, Miss Sute Ota, master flower arranger, was asked to arrange a floral design symbolizing the spirit of Pentecost. The assignment had special significance for Miss Ota: she had been baptized a Christian on a Pentecost Sunday some years earlier. Shown on the facing page, the arrangement she created eight years ago is still considered by many to be her masterpiece. With it was born a new form of Christian art expression.

Sute Ota is a product of one of Japan's most famous schools, the Kyoto Misho School of Ikebanna. Her obvious talent with flowers made her a master of her craft, and she was granted a license to teach others in it.

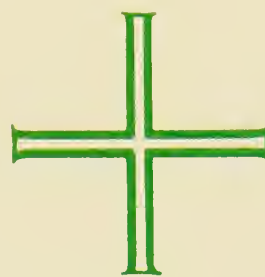
After becoming a Christian, Miss Ota worked actively as a church-school teacher and women's organization

**Good Friday:** The central cross of Christ is placed in a cross-filled world amidst the twisted brambles of a crown of thorns and a torn mantle.





**Mission Sunday:** *A tangle of wire and metal forms a chaotic world, bound by the golden ring of the one holy church.*



# EASTER

member, and she also began to arrange altar flowers for her church each Sunday. This proved unsatisfying, however, since she realized how much more could be done with a medium as expressive and creative as *ikebanna*. It was only when she was asked to create the Pentecost display for Doshisha School of Theology that she found the way to make her special contribution through her art. Hers was the first genuinely Christian use of *ikebanna*.

Other expressions of Miss Ota's art, symbolizing Christian themes, are shown on these pages. They illustrate the Oriental love of line within a balanced and harmonious composition. Working within fundamental *ikebanna* disciplines, the arranger is allowed many choices of materials and styles of arrangement. Thus, rocks, twigs, driftwood, wire, even cement blocks may be incorporated. Through Miss Ota's talented hands, the Christian Gospel is translated into an indigenous art form that is readily understood and appreciated by the aesthetically sensitive Japanese people.

—JUDITH CHAPPIE

**Pentecost:** *The vivid tongues of flame are symbolic of the Holy Spirit within Christ's church on earth even as they were on the first Pentecost Sunday.*







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